~~Copiar les pouo~~

M. S. = 4.º perg. con 95 f.ª foliadas y 3 in. de indice bien tratado.

R. Riquelme = De ~~[illegible]~~ escencia et atributi = part 1.ª

AVDITORIB

# AVDITORIB.

Scholasticæ Theologiæ vespertinæ tractatus aggredimur, auditores
optimi, in quibus et nos scholasticis prælectionibus, ma diligenimus, multa nobis
deliberata fuit opus, a quo enim nisi a Deo Optimo Maximo, qui dixit
Apocalipsis 1º. 8. dixit: ego sum Alpha, et Omega, principium, et finis, et cui
sacræ Theologiæ scientiarum omnium reginæ obiectum attributum est, a quo etiam O. singularis the
gia auspicatur et initium ducerunt scholasticæ nostræ elucubrationes? Hinc igitur ex
tum sumendum ducimus, ut ipso Deo Opt. Maximo auspice ipso duce fœlicitas
fortunatusque intrhanc, quæ aggredimur, ubi quoniam ipso Deo dante non fra
nent auditores Scholasticæ Theologiæ tramites lectionis, ti deesperemus: neque
adhuc adeo memoriæ, quod inde multa in hac Theologica tractatione fundata
taci, quæ [illegible] sumptum ædificatur, cum primum exponitur
uidat, et clariori methodo inuestigari procedamus.

Bellum a me, [illegible] æque
dicenti simulati ab Hispalensi Antistite Isidoro lib. 1. sentent. cap. 1 [illegible]
dicenti: nihil digne de Deo humanus sermo dicit et a magno Gregorio lib. 2 [illegible]
ralium cap. 23. ubi ore quippe et de Deo dicitur corpore in eloquentiæ gratia
tuit dici; nam Theatum laudis non sufficit obmutescens sua, quod dignissima laude
lingua, id ad inveniendi per alios Patres, quorum cumulatæ prolongum fa- »
ciat, abstineo, frequentibus inculcant: sed audiendus Augustinus et Theolo- »
inquit lib. 1. de doctrina Christiana cap. 6. et de illo nihil digne dici »
potuit, admisit humanæ vocis obsequium, et voluit nos in laude sua gaudium »
nos voluit, nam inde est, quod dicitur Deus; neque enim revera in strepitu ha- »
rum duarum syllabarum ipse cognoscitur; sed in eos Latinæ linguæ sciat, cum aures tangit »
sonus ille pervenit, monet ad cogitandam excellentissimam quandam immorta- »
lem naturam. Et de Deo ineffabili, Augustinus, nisi et ineffabiliter ponimus
dicere nos. Et Gregorium lib. 21. moralium cap. 25. audimus: hoc est de Deo tacere, quod
loquendo ineffabilis totus [illegible] videtur. At si loqui de Deo tacetur, illicite quæ
sitam, inquietudini nobis ostenditur: quod magnitudinem illius meminisse desiderabitur, et quam
in profundis raptis absconditur, quod fari ineffabile cupiens, ipse nos ignorantes

anguinea dignitati [illegible] audiendum [illegible] qui [illegible] Omn. Diviniz Intelligentiis maa: exeo quod de inefabili sapienti, bibuit sanctitate, propter defectum q. dicatur, aliq. nunquam perfecte q. dicitur.

Jam v.º utrq. sanctissima sacra, cum q. summa, quae in hac praelect. Deo autem quae sunt explicanda brevi complectar Philonis verba lib. 1.º de monarchia hic subtenda duxi, quae in eandem professus Doctissimus nr. Petavius lib. 1. Theologicorum dogmatum cap. 1. n. 1. Cum sit, inquit, Parentis omnium, ac moderatoris natura comprehensuq. difficilis, neq. in optima segnius intellius inquisitio eum bene opporteat: duo quaedam in iis quaestionibus, quae de Deo institui, dubitationes afficiunt eorum animum, qui syncere philosophant: alterum an sit Deus, propter eos, qui et illum negantes, impietatis genus susceperunt longe omnium maximum, alterum quod sit inmobilia sua. Duo igitur nobis hoc in loco proposita ii. Primis scilicet et demonstremus. Cum ubique [illegible] sit, tam a [illegible] theologis, seu metaphysica esse, tum scilicet ea, quae vocant attributa, [illegible] declaremus, quorum (inquit idem Philo) non magnus labor est tradere. Posterior non solum difficile est, sed fortasse etiam impossibile. In utroque conitandum. Quod igitur de Deo, Deo ipso dante, in hoc opere dicturi sumus, in tres omnino Disputationes adimus distributum, quas ipse operis titulus, qui operis indice, Cassiodorus praecone, totius orationis brevissima vox innua ad librum, prima sua scilicet praefatione scite Cassiodorus appellat satis indicat. in 1.ª enim de Divina ex.ª, ac de metaphysica Diviniz eius constitut. in 2.ª de Divinis attributis in communi, eorumq. tum absentia, tum distinctione. in 3.ª denique de nonnullis Divinis attributis in particulari disseremus. De nonnullis, inquam: nam de aliis, quorum tractatio maioris operae, ac molimine indiget, speciales tractatus, et iusta volumina, de singulis singula a theologis instituuntur.

Ipsam [illegible] tractationem, q.ª in iuxta prudens dialogi monita lib. de [illegible] spiritus ad cap. 1., [illegible] essentia est illa mens, quae de Deo absque Deo [illegible] philosophatur: seu [illegible] Anastasius Sinaita lib. 1.º directis fidei dogmatibus quaerens: Divina affluentia, et illustratione opus est illi, qui de Deo loq.: [illegible] q.ª deco quidem

[illegible] bravem [illegible] [illegible] quatuorque inaly [illegible], [illegible]
quid [illegible] posit, [illegible] quaerat, [illegible] [illegible] ipsi. [illegible]
[illegible] [illegible] Hadria potest [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] 170.

[illegible] [illegible] Anselm. [illegible] prologo [illegible]
Boetius [illegible] [illegible] innumeris [illegible] [illegible] [illegible]
[illegible], [illegible] Ricardus Victorinus [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] in capso [illegible]
[illegible] [illegible] [illegible] videtur, [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] optima [illegible]. [illegible]
[illegible] [illegible] maxima [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sumunt, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] magnorum [illegible] Cap. 15. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] apparentur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] maius excogitari [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] melius.

[illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Aristoteles [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in theologi
a naturali [illegible] 8. [illegible] 52. [illegible] [illegible] [illegible] potius [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 13. et 52. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ambiebant ea eadem volunt onusere. Quum quid noveris, si a exordio usque
>> deb hic scriba. Sic tq. dicens n. [illegible] inqui[illegible] quod creditum sum anima
>> mea anima [illegible] tu vincor, [illegible] ipsa tua videtur anima [illegible] ais
>> videri? [illegible] [illegible] videatur, quam non credidisti? miratus [illegible] dixi:
>> si corpus tuum videtur quam non sepulcrum? [illegible] sapit [illegible],
>> [illegible] [illegible] [illegible], utrum anima [illegible]? unde scio? respondeo
>> [illegible] quod loquor, quod [illegible], quod moveor. talibus ex operibus corporis agnosco viventem
>> [illegible] ex operibus creatur non possum cognoscere Creatorem? Haec [illegible].

[illegible] [illegible] Atheos bipedum nequissimos, quippe qui, ut notat [illegible] in lib. cap. 4. n. 3.
[illegible] religionis tollunt, et omnia fidei fundamenta evertunt, [illegible] solum
adversus [illegible] possunt linguam Dei sermones, cum Deum esse [illegible] multo
minus [illegible] [illegible] possint. Ita Theologi, [illegible], certissima veritas est
ex [illegible] causae independentis abaliena [illegible] sui, et [illegible] [illegible]
[illegible] omnia omnino reliqua [illegible] Entis [illegible]. tu Dei. Hanc [illegible]
veritatem Divinae [illegible] doctrinae, et naturali ratione [illegible] Exodi 3. 14. dixit Deus
ad Moysen: quis est misit me ad vos. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. Ad Hebr. 11. 6. credere enim oportet accedentem ad Deum, quia est, et inquirentibus se remunerator sit. [illegible] pluribus [illegible] [illegible] [illegible]
[illegible] paginae [illegible] [illegible], [illegible].

Naturali praeterea lumine
[illegible] Divinae [illegible] veritas elucet, [illegible] [illegible] [illegible] SS. Patres
Philosophi etiam [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible]: Beati misericordes [illegible] [illegible] opinio de numine Divino naturali [illegible] insita est [illegible] [illegible]. Hieron. in
[illegible] 36, 25 [illegible]: videant eum: nec [illegible]: [illegible] omnem [illegible] creatoris
[illegible] [illegible]. Chrysost. hom. 3. in cap. [illegible] [illegible] [illegible] Deus ho-
minibus [illegible] ab initio in [illegible]. Damascen. [illegible] fidei orthodoxae cap.
[illegible], quod Deus sit ab ipso naturaliter insitae, [illegible]. Tertullian. lib.
[illegible] cap. 10: [illegible] enim a primordio [illegible] [illegible]
in [illegible], et in [illegible], et in Gentilibus. Arnob. lib. 1. disputat. [illegible]
[illegible] ne [illegible], [illegible] Principii [illegible] [illegible] nativitatis [illegible]
[illegible] nisi ingenitum, [illegible], imo ipsi [illegible] ingenitae [illegible] [illegible].

Loreru ninsilu te Rege, ac Omn. Conditoru, [illegible] moderatore. »
[illegible] vos[illegible] Deum [illegible] vocat sua natale. Dionis. Minutius Felix [illegible]
in Octavio appellans [illegible] natale sermone. Sibylla lib. [illegible] Marianus orare
[illegible] Irenaeus lib. [illegible] cap. [illegible] Clemens Alexan. [illegible] cap
[illegible] Zachar. hom. [illegible] Theodor. in cap. [illegible] ad Roman. [illegible]
in numeru [illegible] Poetarum [illegible] pulcherrima [illegible]
na authoris poematis [illegible] inter opera [illegible] sic habet.

Quae iacet extrem. tellus circundata ponto.
[illegible] gen hominum, [illegible] est corpore [illegible]
Seu nostros annos, seu tempora prisca revolvas,
Esse omnes censere Deum, nec defuit unquam
Authore natura docens. — —

Consentiunt et Ethnici, quorum [illegible]
verba [illegible] S. Justinus in [illegible] quaestionum gentilibus a Christianis [illegible]
[illegible] Deum [illegible] nullus [illegible] ignoravit; omni [illegible]
[illegible] intelligentia: [illegible] Julian. [illegible]
[illegible] Dei re[illegible] qui [illegible] adnotius. [illegible]
[illegible] cognomento [illegible] orat. [illegible] tantum [illegible]
[illegible] opinionis inqua [illegible] natura [illegible]
mus [illegible] insita [illegible] opiniones [illegible]
[illegible] nec [illegible] fabulosa, [illegible]
[illegible] permanente [illegible]
[illegible] Maximus [illegible]
[illegible] mortale [illegible] politicos, [illegible] barbaros, [illegible] in [illegible] »
[illegible] tamen una [illegible] universae [illegible]
[illegible] Deum [illegible]
[illegible] de Mysteriis [illegible] Trismegistus cap. [illegible] Pimander [illegible]
cap. 11. [illegible] omnibus recensendis [illegible] Cicerone [illegible]
[illegible] lib. [illegible] natura Deorum sic [illegible]
[illegible] caelestia [illegible]
[illegible] numen [illegible] mentis [illegible] enim »

[illegible] enim [illegible] quae [illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] nec
[illegible] tamen [illegible]
[illegible] in [illegible]
[illegible]
[illegible]

[illegible] in omnie [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible] in hac vita [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible] ex [illegible]
[illegible]
Job 36, [illegible]
[illegible]
[illegible]
[illegible]
[illegible] non [illegible]
amori [illegible]
[illegible]
[illegible] ex
[illegible]
[illegible]

[illegible]

Cui ipsi [illegible] divinae bonitati aeterna [illegible] sua [illegible] adorandam [illegible] huius [illegible] mundi creaturis [illegible] est ex Platone [illegible] inter [illegible] methodi ex videntia [illegible] Philosophi [illegible] in [illegible] subtilium [illegible] quibus [illegible] et inexplicabili pulchritudine [illegible] contemplationem [illegible] [illegible] [illegible] ex creaturis [illegible].

Quia in ceteris reperitur [illegible] innumeris perfectionibus [illegible] [illegible] optimum, in quo perfectius [illegible] defectus [illegible] non [illegible] bonum, et melius, quae inveniuntur in creaturis, [illegible] optimum [illegible] bonum, et melius. Propterea hanc viam eminentiae, et excellentiae [illegible] dicimus; ita hunc modum Deum ex creaturis cognoscendi [illegible] in Theologia naturali [illegible] q. 2. art. 2. n. [illegible] [illegible] Angelicus [illegible] in cap. 1. epist. ad Romanos, [illegible] exponunt [illegible] causalitatis [illegible] via causalitatis [illegible] attingat [illegible] viam eminentiae, et excellentiae, cognoscatur, ut causa [illegible] [illegible] perfectionibus [illegible] Deus [illegible] illa [illegible] [illegible].

14 [illegible] causalitatis [illegible] Deum [illegible] causa efficiens omnium [illegible] in creaturis eminentiori modo [illegible] causam [illegible] causa continet [illegible] effectione [illegible] eminenti [illegible] in creaturis [illegible] [illegible] eminentiori, et excellentiori modo in Deo. [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] intelligit [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cu[illegible] uirenaimus adall[illegible] uiadui[illegible] [illegible] [illegible]
[illegible] irponia[illegible]

deoperibus cardinalibus apud Cyprianum in prologo: affirmatio ... [illegible] ... ea incomprehensibilis est: nec enim definiri [illegible] Divinitas, [illegible] ... [illegible] ... judicat [illegible], qui nihil [illegible] ... quoniam [illegible] omnium [illegible] ... [illegible] ... qui [illegible] Damascenus lib. I. fidei orthodoxae cap. [illegible] de Deo [illegible] substantia [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] eminens, [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible]

17 [illegible] ... de Deo [illegible] negamus, [illegible] ... [illegible] ... [illegible] ... [illegible] ut [illegible] ad Cyprianum [illegible] ... [illegible] ... negamus. Deus [illegible] ... [illegible] ... de Deo [illegible] affirmamus [illegible] ... Deum [illegible] in creatura [illegible] ... [illegible] nomine, [illegible] imaginatur, [illegible] ... [illegible] lib. 5 [illegible] cap. [illegible] 5. [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] Deo [illegible] ... maxime [illegible] Theologica [illegible] ... de Deo [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible]

18 [illegible] causa [illegible] ... cognitioni [illegible] affirmat [illegible] ... [illegible] lib. 5 [illegible] cap. I. [illegible] ... quantitate [illegible] ... causa [illegible] ... [illegible] ... Deus [illegible] ... lib. I fidei orthodoxae cap. 8.) [illegible] eminens [illegible] ... [illegible] ... [illegible] ... [illegible]

1150 [illegible]

[illegible] Dom [illegible] sic [illegible] nota.

[illegible]

[illegible] mti.

[illegible] mari [illegible]

[illegible] radiari viam [illegible]

[illegible]

[illegible] in nos

[illegible]

[illegible]

[illegible] nulla [illegible]

[illegible]

# Disputatio 2ª

## de ex.ª Dei quatenus naturali ratione demonstrabili

Demonstrabile esse naturali lumine ex.ᵃ Dei, tenent theologi omnes, cum D. Tho. et Scoto, paucissimos quosdam excipiendos, quorum [illegible] noti, et communiter theologi dicunt, ad quos sunt pari theologi, ut mox suo in loco videbimus. Præcipua hic controversia est de demonstrabilitatis modo, [illegible] de hinc dicant [illegible], non solum [illegible] ratione, sed etiam a priori, et independenter ab [illegible] Dei eius ex.ᵃ demonstrari a nobis [illegible] [illegible]. [illegible] ita [illegible] exponendum est, certissimum [illegible], et extra hanc [illegible] theologos [illegible] esse ex.ᵃ Dei esse [illegible] indemonstrabilem a priori [illegible] ac rigurose, sive a priori prioritate reali. Imo addo, [illegible] (ut [illegible] et notavit [illegible] Perez disp. 1. de Deo uno cap. [illegible] n. 1.) adeo esse indemonstrabile a priori prioritate reali ex.ᵃ Dei, ut haec ipsa demonstrabilitas demonstratur, [illegible] demonstrat. demonstrative ex.ᵃ Dei [illegible] veritatis [illegible]: entitas enim [illegible] excludens [illegible] sui causa, [illegible] indemonstrabili a priori prioritate reali; sed quaecumque demonstratio demonstrat ex.ᵃ Dei, demonstrat esse entitas [illegible] excludens [illegible], [illegible] sui causa, ergo adeo est indemonstrabilis a priori prioritate reali ex.ᵃ Dei, ut nec ipsa illius indemonstrabilitas demonstrari [illegible] demonstratione [illegible] ex.ᵃ Dei: [illegible] ex [illegible] doctrina [illegible] cap. 13. [illegible] demonstrare [illegible] sive a priori [illegible] a [illegible], sive a priori prioritate reali, [illegible] ex [illegible] reali [illegible] [illegible] effectus physice [illegible].

## Cap. 1.

### An ex.ª Dei sit demonstrabilis a priori prioritate logica, aut [illegible]?

D.ᵒ [illegible] negativa [illegible] theologorum [illegible] nulla [illegible] in Deo [illegible] [illegible] prioritate logica, aut [illegible] [illegible] [illegible] [illegible] a priori [illegible] [illegible] [illegible] ex.ᵃ: ergo [illegible] demonstrabili a priori [illegible] logica aut [illegible] [illegible] [illegible] aliqua ita [illegible], maxime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex.ᵃ [illegible] [illegible]

[illegible]

[illegible] oponit [illegible]

[illegible] eiga waz [illegible]

[illegible] tainnum

[illegible] ina itao. negen [illegible]

[illegible]

68 D.° ex his doctrina refellimus q.° Divina ess.a, ut abs.e et absolute considerata ex vi precedens considerati, ut actualis ess.a, ipsa ut actualis includit, formaliter actualitatem, sicut ut abstrahit, ipsa reduplicat. Quia Divina ess.a, ut absolute considerata ex vi precedens includit formaliter actualitatem suam; atque ideo actualitas ex.ae actualitas ejus ex. q.° Divina ess.a, ut absolute considerata ex vi praecedens, includit formaliter ex.a Divina. Secunda conseq.a contrarium excludit actualitatem ante nomen. Tertia ... contra nostrum, quia ... ex.a sive actualis sit ... ipsa ess.a ... considerata tamquam formaliter actuata ab ex.a ut dicta, ex q.d praecedentibus. Probatur maior: Absolute enim considerata ess.a Divina ... id, a qua ... dimanat actualis sua ex.a; ... ita videtur ess.a Divina considerata ut actualis ess.a: q.° Divina ess.a ut absolute considerata ex vi praecedens considerata ut actualis ess.a. Minor patet: nequit enim ratio illius considerari actualis aliquid dimanans ab actuali, id est aliquid dimanans ex actualitate nihilo sive negative sive positive, nulla praecedente causa praecedente, quali nulla ... ex.a Dei, ut ... Nec obstat quod ea dimanatio sit ... ex.a ratione, non ideo eo modo ... reale et actuale est, ... concipi nequit ut dimanans ... actuali: absolute enim quod nondum ... actuale et actuale concipi necesse dimanans aliquid q.° ... sit reale et actuale.

69 ... praedictis ... ex.a Dei ... ulla logica aut methaph.ca ... dimanans ess.a ... ex.a ... prioritate logica, aut methaph.ca ... ess.a ... in ... ex.a ... prioritate logica aut methaph.ca. ... ex.a ... prioritatem supponit ... ex.a Dei ... ut ... actualis ... dimanans ess.a ... ex.a ... aut methaph.ce ... denominans ess.a ... extra ipsa ex.a ... 

9. Distinctionem facit ... sive ... actualis ... dimanans ... aut cum nullo ... extra ipsa ... actualis ... denominans ... aut ... extra ... aut ... extra ... ipsius. ... ex.a ... methaph.ce ... ex.a. ... actualis, ... denominat materia ... non ... aliquid denominat ... substantiale, ... ipsa ...

aut cum nullo constituto extra ipsa

denominatiū: ꝗ intra attributa specifici et attributi ratio generis continet adiuiat. alia denominat. transcendentalis adspicit; addat ipsum. aliud denominat. ceciq. aut ꝯtrac. ꝗ e attribuit. . . dubitat ꝗ ꝑ distinctione rationis notata . . . ta . . . denominat. intra . . . ꝯtinere . . . ꝯtingenti. . . . denominat. ꝗ . . . ꝑ . . . . . . in ci-

[illegible] . . . iii . . . in . . .

[illegible] . . . actualiter . . . denominatio . . .

[illegible] . . . attributū . . . ꝯtingenti . . .

[illegible] . . . ea . . . attributi . . . e . . .

. . . . rationis maxe reddit . . . ambiguitatis . . . ex . . . quidē
. . . accipi attributive, aut denominative. . . . itaq. . . . e . . .
. . . ex . . . in 1° sensu; nega . . . . . . . . .
. . . in 2° sensu . . . ex; . . . in 1° . . .
. . . . . . necessaria . . . actualis, qualis . . .
. . . attributa . . . ex ex . . . necessaria . . .
. . . . . . . . . . . . . . . . . .
. . . attributa . . . nulla . . . . . .
. . . ; videlicet: attributum . . . attributū. . . . ex . . .
. . . . . . . . . . . . . . .
attribut. . . . omnino . . .
. . . . . . .

## An a . . . endentibus de effectibus Dei, eius existentia a nobis pro praesenti statu demonstrari possit.

. . . . . . demonstrationē . . . demon-
. . . a priori, . . . demonstrat . . .
. . . . . . addimus . . . indemonstrabile . . .
. . . . . . demonstrari . . .
. . . a posteriori. . . . ex . . .
. . . . . . demonstrationem . . .
. . . demonstrari, nisi a posteriori. . . . . .
. . . . . . . . .

cuncta crean... opusculo inscripto meditat. & in principijs Phij moralis q. Theologi Antoniu Perez disp. 1. de Deo uno cap. 4. & 5. Mult. etiam ac suparta [illegible] alios, quos secutus est in ... nulli nei [illegible]

Quaestionem

11 explica ... ne, ni alios, amulos PP. quos Cyparissiota decad. 2. cap. 1. & 8. [illegible] fit, tradita ... quorum authoritate ... quia ... Dionisij lib. cap. 7. de Diuinis nominibus, quos ... produximus: illa nempe, Videor Dyonisium apertissime docere Deum ... ignoto ... ratione, ac mente ... tantaq. ... quae quidem ... Nazianz. Nazianz. oratione de Natiuit. Xpi Dni: Deus ... mente tantum ad eum ... Dea uide, ... quod ... qui ... 
13 ... cum ... alia ex ... cogitat. ... collecta ... imaginem: ... interpretatos, ... cap. 6. Cyparissiota: Deus ... quae ... ex creaturis ... Alia eiusdem ... etiam, Athanasij & Maximi, ... authoribus locis allegati ... 
12 ... Quod sane ... per speculum in aenigmate ad Corinthios 13, 13. ... notauimus, ... euidentiam ... Dei ... Dei Praxi, ... immediata ... illa quae facta sunt intellecta conspiciuntur ... ad Romanos 1. 20. ... ex ... nulla ... demonstrari ... a posteriori demonstrabilis ... authoritate ... ab Aug. lib. 2. de ordine cap. 9. ... ianua ... authoritas.

13 ... deligendo fallatiam ... aduersarijs ... minimus ... uideor ... opera ...

[illegible] exactaq; uquia [illegible] vi [illegible] ruta vera
[illegible] fallacia detegit argumentu [illegible], quas tanqua demonstrationes ben
dictant adversarij: q^t Ang. D^r hic a. 2. art. 1. ad 2^m respondens dato etiam „
q^d quilibet intelligat hoc nõe Deus significari hoc, q^d dicitr, scilicet illud, quo „
maius cogitari n̄ potest; n̄ tn ppter hoc seq^r, q^d intelligat id q^d significatr p̃ „
nomen, [illegible] in rerum natura, sed in apprehensione intellectus tantu. Nec pt argui q̃ „
sit in re, nisi daretur q^d sit in re aliquid, quo maius cogitari n̄ potest [illegible] „
apponentibus Deu n̄ ee: [illegible] [illegible] utrūq; na docet Ang. Praecep.
[illegible] q^d licet animi mente [illegible] id, quo maius cogitari nequit, sideri
[illegible] optimu, et [illegible] me efficere, [illegible] idea [illegible] optimu
[illegible] in apprehensione intellectus [illegible] inquo
[illegible] rerum natura. [illegible] Theologi [illegible],
[illegible] Doct^s Anglo [illegible] subtilius [illegible] enim [illegible]
paucos [illegible] [illegible] [illegible] realis, et actua
[illegible] eiusmodi [illegible] idea, [illegible] maiorabilis
[illegible] ex^a Dei [illegible] in [illegible] potentias
[illegible] minime [illegible] minime
[illegible] realis, et actualis [illegible] ex eiusmodi idea [illegible] nequit
intelligi nisi [illegible] in re [illegible]
[illegible] optimu [illegible].

[illegible] autem [illegible] D^s Angl^s [illegible]
[illegible] [illegible] [illegible]
[illegible] adversariorum [illegible] argumentatio
[illegible] sequens [illegible]
[illegible], quae adversarij demonstrationis loco habent, [illegible]
transitus fiat ab [illegible] [illegible] [illegible]
[illegible] nisi [illegible] [illegible] existente [illegible] existentia
[illegible] transcendit [illegible] [illegible] nomi
[illegible] [illegible] [illegible] inde ma
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] supponat [illegible] in re [illegible]

[illegible] ex [illegible] [illegible]

tq. collectis cogitat, evidenter quidem videt in ea contineri duos montes sine valle, inferre legitime nequit in rerum natura existere duos montes sine valle; sed tantum inferre potest ... rerum natura, seu tunc reali. Idque videre licet in idea trianguli, in ea enim evidenter continentur tres anguli; et tamen inde nequeunt legitime inferri tres anguli in rerum natura, seu tunc reali existentes nisi ex supposito trianguli in rerum natura, seu tunc reali existentis. Similiter ex conceptu ... comprehendamus; id tamen adeo perspicua non est; ... tamen ... id, quo maius cogitari nequit, quo ... est cum ... hac in ... idea ... conceptu, ... colligi non potest Deum esse in re, nisi ... idem ... ... quod sit in re, id, quo maius cogitari nequit ut aiebat optime D. Anselmus ... ex hac praecise idea, et obiectivo conceptu minime constat, ... innotescit, ... quo maius cogitari nequit esse re. extra cognoscentis intellectum, et ... doctrinae. Hac igitur Anselmi regula instructus, oppositarum argumentationum fallacias ... detegemus.

## Cap. 3.

## Ex proposita Divi Anselmi regula ostenditur demonstrationes non esse, quas pro demonstrationibus adversarii conantur obtrudere.

Renatus Cartesius n. 11. citatus ita discurrit. Inter ideas diversas, quas ... mens nostra habet, praecipua est entis summe intelligentis, summe potentis, et summe perfecti; sed in hac idea cognoscit existentiam necessariam, et aeternam: ergo concludere debet, tale ens existere: Consequentiam his verbis probat: ut ex eo quod ... percipiat mens nostra in idea trianguli necessario contineri tres eius angulos aequales esse duobus rectis; plane sibi persuadet, triangulum tres angulos habere aequales duobus rectis; ita ex eo solo, quod percipiat existentiam necessariam et aeternam in entis summe perfecti idea contineri, plane concludere debet, ens summe perfectum existere. hactenus Cartesius. Sed quam longe hic eius discursus a demonstratione abest ex superius dictis de explanata regula nullo negotio colligitur. ... ostendo.

Respondeo enim 1º ex dictis n. 16. argumentum retorquendo: sicut enim ex idea trianguli non licet inferre in rerum natura tres angulos existere nisi ex supposito quod triangulus existat in rerum natura: ita ex idea entis summe perfecti, in eiusdem obiectivo conceptu reali includi existentiam, non licet inferre in rerum natura dari talem existentiam, nisi ex supposito quod

[illegible]

[illegible] Trinitatis [illegible]

[illegible] demonstranda [illegible]

[illegible] minime [illegible]

[illegible]

defectu: nam inde precise non constat evidenter, tale ens esse aliquid reale, et non quid obliquum, aut chimaericum. Porro valet, et subita dica, valimus enim carens videri [illegible], cum tamen realitas demonstrabilis non ex illa precise idea et obiectivo suo, secluso omni alio principio: nam in illa idea, et obiectivo suo non apparet explicite, et evidenter, utrum identificatur in infinitum perfectiones, quae in illa includuntur, quando [illegible] illa apparent omnia [illegible] praeparata, nequit intellectus ex solo [illegible] subiecto ~~[illegible], nequit intellectus~~ deducere evidenter illius esse reale, propter easdem illas, quas n. 75. ex Angelico Doctore collegimus.

81 Argumentatur 2.º ex [illegible] entis optimi, [illegible] habentis [illegible] perfectionum omnium simpliciter simplicium, nomine Dei significati. Non est defectus in conueniente [illegible] adhoc, ut sit chimera; si [illegible] defectus non conuenisse adhoc ut sit optimum esse optimum, idem habens [illegible] perfectionum omnium simpliciter simplicium, non est chimera [illegible] liquet. Maior [illegible] dicit esse probanda [illegible] hic discursus [illegible] non tantum est: eodem vitio laborat, ac praecedens. Etenim [illegible] illuminiter non est nobis [illegible] nota, satis superque liquet ex iis dictis ante [illegible] et praecipue n. 73. Minor igitur non evidens, nisi ex supposito, quod optimum sive habens cumulum perfectionum omnium simpliciter simplicium quod habeat [illegible], est [illegible] aut Chimaericum, hoc autem suppositum [illegible] evidenter in illa precisa idea entis optimi, sive [illegible] cumulum perfectionum omnium simpliciter simplicium: ex [illegible] precise idea non constat evidenter, tale ens esse aliquid reale, et [illegible] obliquum aut chimaericum. [illegible] ante num. [illegible] optimum, sive habens cumulum perfectionum omnium simpliciter simplicium, et carens omni defectu.

82 Argumentatur 3.º intellectus intuitivus omnis veritatis existit necessario; [illegible] existit necessario identificat suum omnes perfectiones [illegible] optimi, [illegible] ens optimum, sive Deus necessario existit. [illegible] maior: si [illegible] intellectus [illegible] ponit non existere, data [illegible] non poneret intueri [illegible] quo poneret intueri omne verum, et non poneret intueri ali- [illegible] simpliciter [illegible]. Respondeo, maior non esse evidens, ex

ex eiusa Idea, Ioblius seepiu intus vitei iui oiis veritatis, ex qua eg
din non stat evidenter talis imas esse quae obtius auts imdicu
Non est igr. cu deus, nisi ex suppont. q. i et oiis intus n modo sit
Cogitatus, sed etiam reale, et ex atu. Nec aliud ei incit maxis obat.
dus quidi si authorum intentu ostenderet, ostenderet sic quaduor
facil certus aut mille intus Intuitivos oi ssibus ee etia extra ne-
cess. existentia, quae bella esset, et plus satis mirabilis demonstrat.
i videat ig. eius author, sitne demonstrat. quae idonta deut; si alig
ostenderet, an demonstravit Chimeras.

dinsurget aliquis, et novo sophi 83
mate stendet ostendere, evidenter ex illa precise idea, dua reale dilatu
intus: sic q. tricavitr: intus limitatus et non intuitivus oiis veritatis et pfec-
tus relative adiriz illi mitatu, et intuitivus oi veritatis; atqui ne sofu
tus relativus ad chim : a. illectus illimitatus, et intuitivus ris veritatis n
e chimera, ab ideo necess. existit. et sequuntur Deus. At in primis qui n
videat eadem fra bone etiam colligi ostendus mass. plures illectus illimitatos
et intuitivos oiis veritatis adaquatos singulos relative debeat estimari i illec-
tus illectus limitatus et intuitivus oiis veritatis. Reddit absurdus q
3. argutione antinum. ponte seduavamus. Rursus a
as hic ut demonstrare. calor nitus et non includens oes possibiles gra-
dus caloris et perfectus relative ad calorem infinitum, et includentem oes possibiles
gradus caloris; atqui non e. ectus relative ad chimeram: q. calor in-
finitus, et includens oes possibiles gradus caloris, ne chimera, ac adeo
bilis e. aliqd adhuc diceni suiadeum ee possibiles qualitatis infinite chathe
gorimatice infinite intus u. a. Recip. eius ee evidentis ex supp. q. illec-
tus illimitatus, intuitivus oiis veritatis, q. reale sit, et nque obtinus, aut
chimericus; non v. ex illa precise idea, in qua precise talis si po. non du
ditr evidentr. Sic ibi a. argonaubis, si ab his aumaeh isse ssilt q. 84
Ens indefectibile e perfectus relative ad ens indefectibile.

Ineunde se
qui multis alij collimant. sic ex Anselmo ib. insipientis, et ag-
prologi demonstrant maior ex. Dei esse e multi

... atiõairõ ... mediū eibus; id enī longe melius est q. n. ipsa ē, quā q. ē p. sola cogitane; sed hāc obiectio n̄ eget alia solutē quā relatione verborum Mag. Boetii quā n. 74 dedimus. Et illis breviter dico ma re, eē euidente, si y est accipiatr in vi copulē, si uo y ē in vi verbi accipiatr n̄ eē nobis eu. lentē independenter omnino ad ei cuim, et a. nostra ... aturū, siue ex ... hac idea; ens aū nobis excogitazi p... ...it. Mir quoq. n̄ ē nobis euidens nisi ex suppositē q. eē ali ... 7 modo sit ... itatum sed etiā reale, et exercitū: quāquidē ... ut ipse a nonnū nulla pracisē idea n̄ includitr euidentr nec nobis euiden... indipendentr omnino ad discursū, et demonstratē ... . Idc. ... Rainaudi in Theoq. naturali dictē q. 1. art. 2. n. 16. ... ait, hac pracise idea, ... ... maius ... cogitabile, importari actuale exā tam... in actu signato siue ut sceptē; n̄ a. ut exercitā. Demonstr. ... nēē, sa... fallaē argutione illa, quā fit a significari, et cogitari, ad eē actuali re. ... ab eē obtiuō ad eē reale, quin demonstrata sibi realitas, satis liquet ex n. 75. et 76.

2°. arguitr. ... euidentr ens ... eē actuali exā, aliq. impossibile ... ; sed ex ... apprehensio ut ... illiē qr. euidentr illud n̄ exā : ... n̄ ... apprehensio ut ... colligr. euidentr illius exā actualis. Resp. ... eē ... , ... exā, et n̄ exā ... in eē obliuo; neganda ... in eē ... ; ... ; sed ... q. ex ente necessē apprehensio ut ... colligr. euidentr illius exā actuali in eē obliuo, ... colligr. euidentr illius exā actualis in eē reali negatr ... : si ens necess. ..., et ens possibile, ... ut cognita, et in eē obliuo, ... ut existens, ... includi exā sicut includit ... n̄ exā. ... utriusq. illius entis ... in eē reali; hæc maxime notanda disparitas, q. d. ... ente necess. ... apprehensio ut tali n̄ colligr. euidentr illius exā in eē reali; q. a. ex ... illius ... idē, et ... n̄ ex ...

non excluditur evidenter ex implicatione ex eo quod illius pro reali nequit haberi nisi
evidenter, nulla existente [illegible] implicatione; ex ente a possibili ap-
prehenso ut tali aliquid evidenter illius non existentiam in re reali: quod quidem, ut dictum
[illegible] sublatentibus; illud certe, quod apparet, habere nequit existentiam in re reali.
Ergo huius discriminis est, quod absolutus possibilis, talis tamen quod [illegible] cum
pars impossibili, ad totum cum possibilitate pars una possibili non sufficit. 86

[illegible] singularis, ter. evi-
dens est, bonum cum ente non efficere chimeram: quod evidenter optimum cum ente non effi-
cere chimeram, atque adeo esse optimum, [illegible] id tale. [illegible] catenus
enim est evidens, bonum cum ente non efficere chimeram, quatenus evidens est, bonum
esse enti est bonum; sed consequenter evidens est, melius esse enti esse optimum: quod evi-
dens est optimum cum ente non efficere chimeram etc. Sed quis [illegible] non sit [illegible]
[illegible], hoc argumentum [illegible] demonstrare, [illegible] demonstrabit, [illegible] optimum
optima, atque adeo Deum. Nam evidens est, bonum cum quolibet singulari ente
reali non efficere chimeram, cum sit evidens, bonum esse cuilibet singulari enti
reali esse bonum. Inferes [illegible], evidens esse, quod melius sit cuilibet singu-
lari enti reali esse optimum. Et hoc [illegible], [illegible] optimum cum quolibet
singulari ente reali non efficere chimeram, atque adeo [illegible] singularem ens
reale esse optimum, consequenter Deum. [illegible], evidens esse, quod melius
sit cuilibet enti reali singulari esse optimum. [illegible] evidenter in-
[illegible], esse melius enti alicui enti esse optimum. [illegible] quod bonum sit enti
reali habere in aliqua parte identificatam [illegible] optimum, evidens esse [illegible]
[illegible] idea, [illegible] optimum. [illegible]: a optimum [illegible]
non [illegible] optimum, aut chimericum, [illegible] supponit, ut [illegible]
[illegible] idea non concluditur evidenter. [illegible] ex n. 80 [illegible]
[illegible], [illegible] ex [illegible] optimum [illegible] reale sit, [illegible]-
[illegible] chimericum; [illegible] huiusmodi [illegible], [illegible]
[illegible] optimi idea, [illegible], [illegible], [illegible] explicabo [illegible]. 87

4° [illegible]

[illegible] concludit [illegible] hoc modo: evidenter bonum est esse sapientem: evidenter
[illegible] esse liberum: evidenter bonum est esse potentem: et sic de aliis infinitis perfectionibus: quod

q.° evidenter bonum e[st] [illegible] [illegible], sive ens optimum. Sed huius argutio[nis] [illegible]
[illegible] mediocriter [illegible] aequiv[ocatio]nis [illegible] [illegible] [illegible]: etenim [illegible]
qua in sensu divisivo ad collectivum valet, nisi collectio [illegible] [illegible] [illegible].
Porro [illegible] omnium perfectionum collect[io]; sed [illegible] [illegible] in [illegible] Deo: at hoc ipsum q.°
eiusmodi [illegible] inductione demonstrari [illegible]: ex eadem argumentandi [illegible]:
possibile e[st] [illegible] habere simul quatuor [illegible] caloris: possibile e[st] habere simul centum:
possibile e[st] habere simul mille &c.: ergo possibile e[st] habere simul infinitos. Atqui demonstratio
e[st] nemo sane nisi [illegible] insaniat, illud admittat. Sicut etiam argumentandi [illegible] possibil[e]
[illegible] [illegible] possibili [illegible] omnium finitorum maxima, sive collectum in-
cludentem omnes [illegible] quorum [illegible] numerio [illegible] finitorum, [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] possibilia [illegible]. [illegible] [illegible] ante [illegible] [illegible] [illegible] [illegible] ex [illegible]
q.° ens [illegible] [illegible], sive ens optimum q.° reale sit, e[st] [illegible] [illegible] chimericum: negatur
q.° praescindendo ab eiusmodi supp[ositione] atque e[st] illa [illegible] idea.

88 5.° arg. Evidens e[st]
q.° ens [illegible] carentia [illegible] [illegible] [illegible] aliq[uid] [illegible]; sed ens [illegible] carentia [illegible] [illegible]
[illegible] [illegible] carentia cum carentia [illegible] [illegible]: q.° evidens e[st] q.° ens cum ca-
rentia [illegible] [illegible] imperfect[ion]is [illegible] aliq[uid] [illegible], [illegible] potius [illegible] maxime
[illegible], nimirum ens optimum. Resp[ondeo], [illegible] e[st] evidente [illegible] [illegible] [illegible] ens
cum carentia [illegible] defectus, et imperfect[ion]is, [illegible] supp[ositione] q.° tale ens sit q.° reale, e[st] [illegible]
[illegible], aut chimericum. Relege dictam. [illegible]. Adde [illegible] [illegible] [illegible] [illegible]
demonstrauit ex [illegible], eodem etiam ex [illegible] trinitatis demonstrauit, hac enim [illegible]
[illegible] subrogata; [illegible] unum [illegible] [illegible] [illegible] carentia [illegible], [illegible] e[st]
ens [illegible] carentia [illegible] [illegible]. Nonne ig[itur] evidenter [illegible] [illegible] [illegible] [illegible] [illegible]
quoddam ens, cui [illegible] sit [illegible] collectivum defectus, [illegible] [illegible] [illegible], alioquin [illegible]
[illegible] [illegible] [illegible] ex [illegible] cuiuscumque entis numeralis, sive cuiuscumque numeri, cui [illegible]
[illegible] sit [illegible] collectivum defectus [illegible] collectione numerali [illegible], [illegible] ex [illegible] numero
[illegible] maximi, q.° quis velit ineptire ut admittat.

89 6.° arg. Evidens e[st] existere
ens [illegible] necessarium [illegible] [illegible] [illegible] [illegible] q.° ens [illegible] necessarium
[illegible] possibile: [illegible] [illegible] [illegible] [illegible] necessarium [illegible], evidenter, existere ens [illegible]
[illegible] necessarium [illegible] [illegible]. [illegible] etiam [illegible] [illegible] [illegible], q.° necessarium [illegible]
[illegible] [illegible] cum possibilitate, [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

simpliciter necessarium existentis quidem in esse obiectivo, non tamen quia existit illius idea praecise est evidens, quod necessario, et ex tunc illud existat, aut sit possibile. Id quod patet, si per una entia simpliciter necessaria apprehendatur; cum tamen numerus in idea plurium entium simpliciter necessariorum, quae in idea unius entis simpliciter necessarii includatur obiective ex [illegible] possibilitas.

Ad quod ad syllogismum nostrum, ex praecisa idea, et obiectivo conceptu entis simpliciter necessarii esse quidem evidens, [illegible] [illegible] [illegible], quod ens simpliciter necessarium non sit possibile in eodem statu, in quo visibilius praecise ideae evidenter constat esse simpliciter necessarium, idem in statu obiectivo: non tamen esse evidens, implicare [illegible] terminis, quod non sit possibile in diverso statu, in illo scilicet in quo visibilius praecise idea non constat evidenter esse simpliciter necessarium, idem in statu reali; Itaque deinde distinguo: quod non praecise [illegible] ens simpliciter necessarium, penetratis terminis evidenter, existentiam in actuali, seu esse obiectivo ens simpliciter necessarium, concedimus consequentiam: existentiam in statu, seu esse reali: negatur consequentia. 51

## Cap. 9.

## Argumento praecedentis insistimus, et respondentur

Ingeniosus quidam recentior sequutus R. R. aliorum, quos suppresso nomine citat Franciscus 9°
tom. 1° disp. 1. n. 455. latius in manus nostras conatus est, ex [illegible] demonstrare, [illegible] elucidare. Demonstrans enim ait syllogismum antiquum secundo positum, qui istius [illegible] oppositionis [illegible], id sit: si possibile esset ens a se necessarium, in existendo illud existeret r. actualiter, sed possibile est tale ens: ergo tale ens existit r. actualiter. Ad cuius syllogismi minorem [illegible] respondi [illegible] evidens quidem esse, quod tale ens sit possibile in statu, seu esse obiectivo; quod autem in statu [illegible] seu esse reali sit possibile, non [illegible] evidens ex illa praecise idea, seu non esse evidens evidentia quae non involvatur in creaturas, et quae non sit ex demonstratione a priori, de qua sola evidentia dissere, cum loquimur, evidenter constat existere. Sed recentior, et huius argumentationis nostrae triplici evidentia, ut ait, sane [illegible] [illegible] [illegible] 3a [illegible] hac evidenter ostenditur ratione aliqua nostra, quae via illa eadem [illegible] [illegible] ut talia ex aliis [illegible] proponit idem tomo num. 155. et duobus sequentibus, et quorum fallacia postea an. 158. detegit. 51

Prima ratio [illegible]: ens a se, et necessarium in existendo [illegible] ratione, [illegible] [illegible] [illegible] aliqua [illegible] etiam [illegible] multiplex simpliciter [illegible]: si possibile est ens aliquod [illegible]

conveniat omnis perfectio simpliciter simplex: quod possibile est ens aliquod cui conveniat ~~omnis perfectio simpliciter simplex~~, quod possibile est ens aliquod cui conveniat esse ens a se, et necessarium in existendo: quod possibile est ens a se et necessarium in existendo. Maior autem praedicta recentior est evidens: quod esse a se, et esse necessarium in existendo, ut patet ex illis, quae dicuntur, et admittuntur ab omnibus ut simpliciter simplices: Minor probatur: quia sine esset possibile ens aliquod cui conveniat omnis perfectio simpliciter simplex, eo ipso perfectiones aliquae simpliciter simplices mutuo inter se repugnarent. Et haec est, quod cum perfectio simpliciter simplex illa dicatur, quae melior, quam non ipsa idem, quia ens quodvis ipsa non habens, si perfectiones aliquae simpliciter simplices mutuo inter se pugnarent, ut quia omnipotentia, et immensitas mutuo se in bonitate excederent, cuique melius esse omnipotentem, quam esse immensum, cuiusque melius esset esse immensum, quam esse omnipotentem atque eo ipso iam non essent perfectiones simpliciter simplices contra suppositum, esse evidens quod est.

N

At sic arguo subtilius operiora, sed non demonstratur. Nunc enim evidens evidentia de qua loquimur, et non necessaria erat ad demonstrandum a priori. Neque enim sane non miraris quod ita rotunde appelles evidentem propositionem dicto intensione ex sua causa, qua efficit. Est quidem omnia nostra perfectio, aut perfectiones simpliciter simplices esse a se, et esse necessarium in existendo, idque nobis evidens est; sed non est nobis evidens ex ratione idea, et optimo conceptu entis a se, et necessarii in existendo, sed non est evidens evidentia, cuius ratio sit incertitudinis, et quae non sit ex demonstratione a priori: quia licet intentionalis, seu conceptus optimo, et ut nobis repraesentatur illius optimi conceptus, apparuerint in quo perfectiones simpliciter simplices, nondum perfecte cognoscimus, neque penetramus obscuritatem, quam conveniendum conceptus entis a se, et necessitatis in existendo, ut ex illis nobis sit evidens ens esse in statu, et ut reale idem realiter cum ente et necessario in existendo: id quod, ut supra diximus, provenit ex perfectis speciebus, quibus ad Deum cognoscendum utimur in hac vita quod proinde ratione demonstrationis, hic manifestio est ergo ut videtur de subito non evidenter supponente ex omni perfectione ista, et aliis.

B

Dices: si non esset possibile ens a se, entitas a se realitas necesse realis, diversa entis et chimaera; sed evidens est entitatem realem diversa entis et chimaera: quod evidens est, possibile esse aliquod ens a se. Mirabile enim realis essentia diversa entis, et chimaera, sequeretur, ut eius possibile esse ratio, et ...

esset a se, scilicet ab alio, sit evidenter compl. sequeretur omne ens posse esse objectum quod non chimera; evidens non est nullum ens esse objectum, quod non chimera; nihilominus illius [illegible] nisi ex defectu perfectionis; chimeram [illegible] objectum [illegible] ejus evidens est ac eius esse [illegible] entis, non chimera.

Sic tertia dicimus 94

non esse [illegible], admittimus paralogismum est Deo quod sit [illegible] quamvis evidenter ens non posse sit objectum in statu sed esse [illegible] comprehensionis [illegible] esse [illegible] in statu, [illegible] esse ideo an sit tale, [illegible] possibile vera, [illegible], sive in statu, [illegible] et nec de ente [illegible] talis objecti [illegible] communicat existentiam comprehensionis [illegible] [illegible] antitheto talis [illegible] sit vera, et [illegible], [illegible] in statu [illegible] [illegible] [illegible] objectum, etiam si [illegible], [illegible] esse in statu [illegible] obliquo. Hinc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] entis a se, perfectio esse [illegible] [illegible], [illegible] existentia in statu, [illegible] obliquo, ex eo quod ens [illegible] [illegible] [illegible] objecti [illegible] sit in statu etiam [illegible]. Atque [illegible] entis a se [illegible] nobis non [illegible] evidenter, an sit vera [illegible], sive in statu, [illegible] in statu [illegible] obliquo, nobis [illegible] [illegible] [illegible] [illegible], ita nec [illegible] [illegible] entis ab alio nobis [illegible] evidenter, an [illegible] entis a se sit vera [illegible] sive in statu, [illegible] [illegible], utrumque in statu [illegible] obliquo. [illegible] [illegible] esset [illegible] [illegible] [illegible] [illegible] [illegible], nullum esse ens [illegible] objectum [illegible] [illegible], [illegible] quod esset ab alio: [illegible] [illegible] [illegible] [illegible] chimera, [illegible] quod non chimera [illegible] in [illegible] 95 dicitur.

[illegible] falsa, [illegible] non [illegible] [illegible] entis ab alio, [illegible] ens [illegible] [illegible] [illegible] [illegible]: nullum [illegible] ens est objectum, [illegible] ens. [illegible] quod [illegible] falsa, [illegible] [illegible] [illegible] ens a se, [illegible] entis ab alio esset capax [illegible] perfectionis [illegible] entis [illegible], [illegible] in hypothesi [illegible] [illegible] [illegible] entis: [illegible] falsa [illegible] [illegible] nullum ens esset [illegible] objectum [illegible] ab alio. [illegible] [illegible] [illegible] [illegible] ens a se; [illegible]

sed oia entia possilia essent ab alio, alia illi essent ipsfectiora: ideo non ex ... scientiā ab alio, sed ex talibus secretibus ..., sicut in hypotesi vera lapis est imperfectior planta, hec bruto, hoc imperfectior hoie, hic angelo imperfectior, nec ex supremi entis; sed ex diversaliis ... talium entium. Nullum igit ens esset in ea possili hypotesi imperfectum, quod necessario ... quod si ... esset imperfectum, quia perfectionibus entium superiorum carent ... esse viuens. ... infinitum entium ... adaequare perfectionis ... qui superiores non habent, quodlibet ... esset imperfectum, quia non adaequaret ... perfectio ... quod non esset imperfectum, ... perfectionis gradum. ... in tota extantia ... assignabilis non esset perfectionis gradus, ... non esset ... perfectior, quilibet entis ... esset imperfecta, quia ... ab alia imperfecta.

36

Hinc infra negamur, quod sit inevidens evidentia de qua loquimur, aseitas ... a diversa entium ... chimera. ... negandum ... evidenter sit evidens esse ab alio, esse ex ipsa imperfectione. ... insurgit recentior supra laudatus, ... esse ... discursum, ... fundata in rebus quae sensibus percipimus, evidenter colligimus, necessarium esse ... subsistens ... ab alio. ... recentior. ... intendit: intendit enim demonstrare apriori, ... creaturarum ... dependentia ... sensibus percipimus: ... evidens, quod aseitas sit ... entis, ... imperfecta ... qua ex evidenti discursu ... ex ... quae ... experimur.

37

Secundo
est: Possile est ens non imperfectum, nulla perfectione ... quod possile est ... necessarium in existendo. ... quod ... evidenter ... Probatur: quia ens ... non ... nulla ... neque chimera, ... possile ... ens. ... quia ... chimera est imperfectum, ... aliqua ... quia ... alia ens sit non imperfectum, ... aliqua perfectione.

perfect. simpliciter simplici carens, non chimera, sed quod possibile. 98

Hic etiam discursus non est

demonstrativus, imo non una ex parte vitiosus est. Imprimis ans excipiendus est cum

dist. Concedenda quod [illegible] evidens, possibile esse intentiobjectivo ens non [illegible] nulla perf.

fect. simpliciter [illegible] carens: negandum vero esse evidens existentiam apprehensio-

nis [illegible], quod tale ens sit possibile in esse reali. Unanimiter omisso quod ita esset

evidens [illegible], [illegible] non deduceretur evidenter: quia non evidens evidentia de

qua loquimur aseitatem, et necessitatem inexistendi, cum omnes perfectiones [illegible], sed in

statu, vel esse reali: non enim adeo perfecte cognoscimus, ac penetramus conceptum entis

[illegible], et necessitatem inexistendo, ut ex [illegible] ipsorum [illegible] sit evidenter

conceptum entis esse [illegible] identificabilem cum conceptu aseitatis, et necessitatis inexistendo, ut supra

[illegible] inculcavimus. Ad antis [illegible] dist. ans: ens coloso quod in esse objectivo sit

[illegible] imperfectum, nullaque perfect. simpliciter simplici carens non chimera, sed possibile in esse

objectivo, concedatur tamquam evidens: non chimera, sed possibile in esse reali, negatur

esse evidens existentia illius idee [illegible]: existentia enim [illegible] illius idee dubitari potest

an quod apprehendimus sit reipsa chimera, tamquam in intentu habet omnem perfectionem,

quis in intentu talis est, extra intentum, et a parte rei. Sed [illegible] satis. Alia

[illegible] ex regula n. 74 statuta, atque ex [illegible] illa [illegible] dixi

mus nullo negotio [illegible].

Alia alia recentior via in uti demonstrandi a 99

priori Divina ex [illegible], quam sit illud [illegible] existentialis moveatur. Id se hoc

[illegible] [illegible] [illegible] ostendit: ens simpliciter necessarium necessario existit; sed Deus

est simpliciter necessarium: ergo Deus necessario existit. huius syllogismi maior conditionaliter accepta

est accipi debet (sic enim accipiatur [illegible] idque intenditur demonstrari [illegible]

dio demonstrari) [illegible] evidens, nec obstat, inquit [illegible] [illegible],

nisi per creaturas: quia [illegible] Deus esse simpliciter necessarium [illegible] ex [illegible]

[illegible]: [illegible] semel facta relinquit [illegible] evidenter tale [illegible]

necessitate, quin creaturas respiciat: per quam deinde speciem illectus [illegible] pertin-
gentis creaturarum [illegible]bat, ex quibus talis entis evidente cognitione vel habuit
id quod explicat et exprimit: [illegible] licet deus primo cognoscatur evidenter hoc esse a natura ad rationem
cum cognitio descendat a causis ad effectus, et a rationibus, quibus a posteriori utrumque cognos-
citur; in ea cognitione semel habita relinquit speciem, qua solum imprimatur al rationem per
quam deinde illectus a priori demonstrat, quod est risibile, et admirativum
similiter quod inquit in casu praesenti.

100 Dicendum est ergo: [illegible] illum possibilem non nobis evi-
dentem, nisi virtualiter saltem innitatur creaturis: quod non est demonstrare a priori.
Probo ante, quia per propositionem minorem non cognoscitur ens evidenter ens impossibile necessarium imme-
diate, et in principio: ergo possibilis non nobis evidens, nisi virtualiter saltem innitatur
creaturis: cum aliquod nec [illegible] detur alium modum evidenter cognoscendi obiec-
tum, nisi vel immediate, vel in principio, vel medio discursu innitendo. Probo igitur ante: quia species
generata ex cognitione habita demonstrare a posteriori ex creaturis est species impressi-
va mediate, et ex alio per discursum; sed species impressiva evidenter mediate
et ex alio per discursum, repugnat esse immediate, et in principio: quod erat [illegible].

Maior probatur:
101 Quia evidentia rei in se, et immediata, et ex genere suo nobilior, quam evidentia
rei mediata, et ex alio habita per discursum: ergo species generata tamquam causa adae-
quata cognitionis evidenti solum mediate, et per discursum a posteriori ex creaturis
nequit esse evidens impressiva [illegible] immediate, et in principio; sed solum mediate
et ex alio per discursum: alioquin enim effectus posset esse nobilior sua causa adae-
quata: [illegible] quod species relicta in [illegible] ex aliqua praecedenti cognitione [illegible]
solum potest specialiter deservire ad producendas alias cognitiones similes illis, a quibus ipsa
species genita fuit (quod etiam accidit in [illegible] mentis habitibus, ut
[illegible] multos [illegible] quos non [illegible] tractatu de anima [illegible] humanis) atqui species
relicta in mente Deum esse possibiliter necessarium ex prius habita demonstratione a posteriori
ex creaturis genita a cognitione evidenti evidentia [illegible] nata, et ex alio habita

hbita p. discursu; nā evidentia vi inse, et inmediata: Species illa solū potuit desumi ab alia cognitione evidenti, ... neus ... eiusdem evidentia seu inmediata, et ex alio habita p. discursu, sicut illa a qua genita fuit; ... cognitiz evidentz de su, sicut illa a qua genita fuit; ... ente simpliciter necessario, que ... evidentia vi inse, et inmediata, ut ... adversarium: q. species illa ... et ex alio p. discursum.

Jf. 2º si species illa ex ... habita demonstrane 102

a posteriori ex ... evidentz ... simpliciter necessarium ... habitz demonstratione a posteriori, ... et inspio, sequenti ... demonstratione ... nobis ... Deus ... simpliciter necessarium, et illum existere: q. ... ille n admittit. ... species illa ... simpliciter necessa... ... assumiti ... illa, quā ... demonstrare a priori, etiam ... demonstrao a posteriori ... nobis nota p. se, siue ex solis ... in alia ... nobis nota: q. ... illa nequit ce demonstrao a priori; ... a posteriori cognita ... Rayn. in Theologia naturali ... 5 q. 4. ... 103

Ex hactenus dictis satis ... inaccindendo ... experimen... ... Dei ex ... demonstrare ... predicti ... ... notavimus ex ... a nobis ... existentiā ... a posteriori ... naturaliter demonstrari ... Ferrariensis ... gentes cap. 12. ait ... Rayn. ... demonstra... ... a posteriori ... Dei ... a priori ... demonstrao ... obiectu ... a priori ... admittendū ... demonstrao a priori, etiam ... talis esse debeat, qualē ... vidimus, et qualē ... demonstra... tione ... talis ... vocibus ...

Nã ap. oĩ Phõs, ostẽsiõr ẽ demonstrao ea cãbie, cide, tã ex [illegible] a posteriori, ouz causa itellĩgit ex defectus nullibi apud illu. et sensibi- lis dẽtio lis. Itaq. ñ hquõ inuz tota pspicua.

# Cap. 5.

## An Deus existere sit natali lumine demonstra- bile a posteriori?

104 Deũ exĩ. ẽ ẽ anobis natali lumine nullo modo. ostnegauunt eẽ demonstrabile. Gui- cauenĩ in 1.° 5. q. 3. arto 2. Holcoth. q. 4. Bancli dist. 2. q. 1. arto 3. Ocham 3. q. 1. arto 3. Joan. Maior dist. 2. q. 1. n.° 2. Gasp. Casal. lib. 1. de quadripar- tita Just.ª cap. 16. pse allegant. Anãuz de Castro nouo in 1.° 5. dist. 2. q. 4. et pauci alij putantes, rõnes, quibus Deuz eẽ pbat., etsi sint valde pbabiles, eui- dentiam ñ gaudere ad demonstrandum requisita, idq. etiã bnuz ẽ nullis ten- tire Gabriel in 1.° 5. dist. 2. q. 10. arto 3. dubio 1.°. Aliunde Ægidius, Argen- tinas, et Ariminens. ap. Zapatero tom. 1.° dis. ; n.° 4. in ducitis ra- tione censentur comprobare pose demonstrari, Deuz ẽẽ, q.ª nimirum putabant, id ipsũ ẽ notuz nobis. Ac chpuimus, etiã ratione, rõnem, q. requirebant. Deuz quz fpsit quod ut a nobis. Cadi ostẽdi pro. sit euidenti iudicabilis, demonstrabil. qui- sit, nisi ab eo, cui ora ciũ ueritatẽ vanẽ sit, q. pp.° p nobis [illegible] demonstrari pose a posteriori. Quarum falso fundamento pijudici [illegible] infra Adt, nã an. 3. [illegible] probauimus obiit. pp. Deus existit nec ẽ se nota [illegible], ñque ad- [illegible] alĩq. adeo, ebruto [illegible] ueritate [illegible], q. eidẽ ensalicant pijudicia Adt.

105 Sit nũa 1.° Deuz existere ẽ a nobis natali lumine demonstrabile a posteriori. Ita cõiter Theologi, plurimum longe cõ. q. [illegible] nõ sui pro suffragantibus, et cõis Theologorum. Apud Theologos. Multos refert Suarez [illegible] n.° 6. Adeo clare insuper ora Veritas munus [illegible] pagina post. [illegible] feriur. oĩ [illegible] insinuatã, ut multi ex illis censeant eã eẽ de fide; atq.

a sp. adeo nisoni de fide Divina tripra: ex 3 ibi. ; Idelig prius demonstrari debilitat abiiciatur ? Alij, vial sine errore Theologico, aut temeritate pre-dictam esse negari non posse. Amicus Mil. in tr. sua Gener. cap. 12. oppositi dicit esse erroneum, et quo devenit ut inquit ee manifeste falsa inueniretur (inquit) hoc q. e Deus est rationibus inrefragabilibus etiam ab aut parte. Textor. lib. 1. de Deiuina e attributis cap. 1. n. 13. dicit palam mentanum fidei ee posse naturali discursu demonstrari, ubi est ee Deoneam temeritatem ee, errori proximum. Vaza. disp. 20 n. 1. oppositam opinionem aestimavit ee, errori proximum. Arriaga disp. 4. a. 2. punct. 2. meritio a Theu existito temeraria sententi. Merlin disp. 4. a. 2. punct. 2. mereito a Theo exsistito temeraria senten. Arrian. disp. 1. q. 2 punct. 2. Incap. Non tr. curant, qui timari erroneum. Ubi oppositam opinionem, coram theologica censura vindicare satagunt. Ita Theoria. Mattra. Tract. 1o de Deo uno disp. 1. q. 4. n. 81. tum arbitr ee temerariam. In Phil. : nam e inquit, in omnibus Scholasticis, quatuor Phorum 3 firma satis sine ratione. Ita etiam Parchal. Tomo 1. sacr. Decret. disp. 2 sect. 4. ex all. ... (h)

(h) Primo pro ... sepienti multis sacris paginis ostimonium. ))

Ita sap. 13. 1 dicitur: Vani autem sunt omnes homines, in quibus non subest scientia Dei: et de ))
his, quae videntur bona, non potuerunt intelligere eum, qui est, neque operibus attendentes agnoverunt, quis esset artifex. Et vult. v. 5. A magnitudine enim ))
speciei, et creaturae, cognoscibiliter poterit creator horum videri. Apost. ad Romanos 1. 18. revelatur enim ira Dei de coelo super omnem impietatem, et iniustitiam ))
hominum eorum, qui veritatem Dei in iniustitia detinent, quia quod notum est Dei manifestum ))
est in illis. Deus enim illis manifestavit. Invisibilia enim ipsius a creatura ))
mundi per ea, quae facta sunt, intellecta conspiciuntur: sempiterna quoque eius virtus, et divinitas: ita ut sint inexcusabiles. Quia cum cognovissent Deum non sicut Deum glorificaverunt, aut gratias egerunt. &c. Psalmus Regius 1. 16 de Deo Paulus, et Barnaba statuerunt. Et Ita. ... testimonio sine ipsum reliquit, benefaciens de coelo dans pluvias, et tempora fructifera &c.

Ex Act. cap. 17. v. 27. Pauli verba sunt, quaerere Deum, si forte attrectent eum, aut inveniant, quia ut ait [illegible] ... [illegible] Chrys. et Oecumenius [illegible], ut testatur [illegible] [illegible] signa, et [illegible] arbitrio [illegible], tam facile, obvia, ac manifesta Deus nobis exhibuit creatis, ut [illegible] palpare, et attrectare queat.

107 Regius itaq. vates Psalm. 18. ait: Coeli enarrant gloriam Dei, et opera manuum eius annuntiat firmamentum. [illegible] inter multos alios [illegible] multa, et pulcherrima habet Chrysost. hom. 9. ad populum Antiochenum, ex quibus huiusce orationis haec pauca decerpo: quomodo igitur narrant? dic mihi. Vocem non habent, os non possident, non est eis lingua; quomodo igitur narrant? per ipsum aspectum. Cum enim videris pulchritudinem, magnitudinem, [illegible], [illegible], per tantum tempus permanere, tamquam voce [illegible] et ad spectaculum dicens, adorat eum, qui tam pulchrum et admirabile corpus creavit. Tacet coelum, sed ipsius aspectus vocem tuba clariorem emittit, [illegible] [illegible] docens: hic enim sensus [illegible] est illo certior, et manifestior. [illegible] Psalmista: dies diei eructat verbum, et nox nocti indicat scientiam. Non sunt loquelae, neque
sermones, quorum non audiantur voces eorum. Et notat optime vir doctissimus [illegible] [illegible] in notis ad [illegible] decade 5. cap. 7. sicetiam [illegible] [illegible] [illegible] non [illegible] videlicet [illegible] ac [illegible], cuiuscumque linguae, et sermone [illegible], quem audiant, et percipiant, quae dies, ac nocte [illegible] illa [illegible], et rata mutuae successionis vicissitudine praedicent, ac declarent, nempe [illegible] Dei, qui omnia [illegible] moderat, et creavit. Eadem [illegible] verborum [illegible] [illegible] non sunt loquelae, neque sermones [illegible], [illegible], [illegible] quibus non audiantur voces eorum [illegible]

108 [illegible], ac [illegible] [illegible] [illegible] [illegible] [illegible] induit [illegible]. [illegible] [illegible] [illegible] Chrys. hom. 9. ad populum dicens [illegible] quidem et ipse Propheta innuens, et demonstrans, quod vocem creatura [illegible] emittit [illegible] [illegible] [illegible] [illegible] audeant: [illegible] [illegible] dixit [illegible] [illegible] [illegible] [illegible] lingua, [illegible] voce [illegible]

illi esse respondit. satalis etiam vox, ut ab eorum nobis audiri posuit nec callibentur, scit Deus, erroris: Scribuntur multa, plura hic imae ... abstineo.

108 Quaes, ex quo hoc ... sacrae scripturae testimonia ... exponi ... non ... evidenter ac demonstrative ... maxime ... ut sint inexcusabiles, qui non assentiuntur, et Deum non glorificant sicut Deum, et ut hic ... dicatur manifestavit, notificavit, aut ... modo ... excusari ... verba sunt valde perspicua in suo rigore, accepta ... illecta, ... significatio ... non obstat, imo ... ut verborum ... ac ... significatio ... verba ... ad ... videmur ... atque ... ac rigorem ... verba illa ... quia ... manifestum est ... manifestavit illis; illecta ... evidentem ac demonstrativam ... de ... ac demonstrativa non debere exponi. Accedit, hanc esse ... expositionem, atque ideo ... non recedendum. Signo ... quorum authoritate ... 109

Secund. ... Pauli ad Rom. 1. sic ait: quia quod notum est Dei, ... Pauci ... naturali ingenio ... est de Deo, manifestum est in illis: ... quod omnis creatura subdita ... de Deo naturaliter sciri potest, ... sit Deus ... quae ... creatura ... Deum, ... manifestum est in illis, ... Deus ... sit. ... manifestavit illis, quoniam virtus eius occulta ... Hieronym. ... illecta ... ut ... dicantur. ... evidentia, inquit, ... Augustin. tract. ... in Ioanne: Deus ... dicente Apostolo: invisibilia enim ipsius &c. ... Maximus ... centuria ... cap. 8.: ... creatura clara ... Conditor. Dionys. cap. 7. de divinis nomin.: ... Deum cognoscitur.

cognoscitur. Hilar. in V.s versu psalmi 52: quis enim mundum contuens, Deum esse non sentiat? Pulchre Nazianz. orat. 34: sic etiam, inquit nobis eorum, quae condita sunt artifex, eorumque movens, et servans causa manifestatur, tametsi mente non comprehendatur. Admodum profecto hebes, et stolidus est, qui non huiusque sponte procedit, naturalium a Deo monstratum vestigia sequitur. Iustinus in exhortatione ad gentiles: unde scire possumus, ut in [illegible] exortum eius ordinem, constantiam et stabilitate. Athan. orat. contra idola: ipsa rerum natura exclamat, ostenditque suum conditorem. Basil. in cap. 13 Isaiae exponens illud: sursum a regionibus. Oculus meus non vidit: ego vidi: me non vidit, qui ego enarrante non cognosco, quibus terram, mundum me ex his corporibus percipit, qui per solem, lunam, astra, dictumque omnem creaturam molitus significor. Quibus addendum similia habent Nyssen. Damasc. Gregorian. Theod. Ambros. Bernard. Tert. et alii ab Iseg. citati disp. 4. n. 110. Plures etiam dabit. Lessius Dub. locum loco allegato n. 106.

110 Cognosci etiam potest naturalis ratione Deum esse ex [illegible] ra-
dicem. Quod clarum tradit ille Arist. lib. 2. dictam Deorum, quos n. 7. pro-
duximus; et illis etiam de lib. de divinat. [illegible] n. 41. et de Caelo et mundo
fuit variis in locis ut ex eius Mathacorum texti 5. et 6. et 42. Methaph. text. 30,
et 8. Physicorum text. [illegible] cuiusque iudicio demonstrare in experimentis in Theo-
logiae. art. 5. n. 1. toto articulo 1 exercitium demonstrare [illegible] ex [illegible]
et lib. de mundo ad Alex. cap. 6: in [illegible] inquit de [illegible] colocavit, inex-
plicabilis natura omni intellectui, [illegible] sedem sanctis abscondit. Eadem
etiam [illegible] aposteriori demonstratio acquisita est Platonicis [illegible], quos
sequuntur ad 5 eiusdem Raynaud. cui etiam [illegible] evidentissime ea explicat in-
signis Platonis Author Theologiae Lobkow. lib. 3. cap. 3. quibus plures addi
possunt, quos videri possunt apud eiusdem Rayn. dicto art. 5. n. 56.

Denique
ratio probatur primo quia quoties ex effectu evidenter est, eius procedentia ex nexio

connexio cum causa evidenter innotescit: non ex causis quae a posteriori demonstrabilis est; atqui ex[a] quarum evidentissima est ut patet. Sicut connexio cum Deo evidenter supponit, ut vocamus his ex[illegible] dicendum: quae ex Dei effectus a posteriori demonstrabilis est. Praetereo rationes alias, quas adduxi Ico. disp. 1. n. 113. et 173. apudque legat, qui volet. Efficacior quidem probo non [illegible] et ipsa demonstrationes, aut demonstrationes efficaces. Idem ante[illegible] nostram [illegible] nulla quae statuit [illegible] obstare videntur, removere videntur.

## Cap. 6.

## Nonnulli removentur obices.

Doctrinae nostrae statutae obstare videtur, quod docuit [illegible] 112
Doctrinae nostrae statutae obstare [illegible] videtur, quod [illegible], demonstrari nisi per fidem cognosci a nobis potest, Deum esse: quod Deum esse, demonstrari [illegible] a nobis non [illegible]. Ait enim S. Maximus centuria [illegible] Theologica cap. 8.: [illegible] nominari illectus a nobis, Ideo creaturae illectas a nobis, solum est creditor. Alia eiusdem Maximi verba [illegible] habes decade 2. cap. 7. nemo ex nullatenus quicquam [illegible], hoc uno excepto, quod per fidem cognoscitur, eandem existit, quae accipere efficacia [illegible] cognoscere, quod sit, non quid sit. Idem aperuit [illegible] in [illegible] causam [illegible] decadem [illegible] ait: [illegible] nullo modo, [illegible] mihi [illegible] esse, nisi tantum per fidem exsuperatum eum, quod sit, non quid sit.

Sed neq. 113

Maximus, neque [illegible] adversatur, ipsi enim alibi passim docent [illegible] ex creaturis cognosci. [illegible] centuria [illegible] cap. 71 [illegible] naturali [illegible] ex creaturis cognosci. [illegible] ex creaturis, inquit, auctorem illarum cognoscimus, et ex varietate [illegible] [illegible] sapientiam [illegible], [illegible] dicimus, [illegible] motu naturali illo [illegible] eius, [illegible] vita cognoscimus. [illegible] decade 2 cap. [illegible] in fine. Ex his, inquit, [illegible] cognoscimus Deum existere solum, qui [illegible]

Quæ circa eum sunt, quæ sunt curæ divinæ, stellæ philandi est, eximagiri bus sit, et solitudinibus ex operatu eius Honore, quæ superius sequuntur et inanimata vocatam. Et subjicitur Iuvian in Scholis adversus Signum fidei n. 7. et ad capitulum 1. n. 3. ait neque S. Maximus, nec Capreolus, nec tribui illi anterius rationi peccare, quod naturali ratione cognosci potest, Deum esse, siquidem demonstrari hoc potest ex effectibus eius; id locum de cognitione certiori et firmiori omnibus nimis: huiusmodi enim cognitio Dei est fidei. ideoque quod de cognitione per fidem, quæ in nobis requirit Deum, gratia necessaria, qua quidem ipse dat vi demonstrationis firmiorem. Quoniam ad Hebræos 11. dicit Apostolus accedentem ad Deum oportet credere, quod est: Meminit etc. Addit Iuvian. S. Maximus de cognitione Dei ex fide, quod sit, et de cognitione naturali per demonstrationem ex effectibus: quod cognoscere hoc per fidem multo excellentius est, et valentius, quam cognoscere per rationem naturalem, quanto excellentior est gratia, quam natura; fides enim est opera Dei. Hæc Iuvianus.

114 Dicitur
post S. Maximum, et Capreolum ipsi innocui, qui nobis obiiciuntur nil loqui de fide, qui hoc dixit cognitione naturali: nam ipse dicimus nosse, atque credere ea, quæ naturali ratione percipimus, ut ex omni usu loquendi patet. Et in hac causa nostra Nissenus dixit de anima, et resurrectione paulo post initium ait. Clamore quodam certa indicat factorem, ipsi cœli, ut Propheta, ineffabilibus vocibus gloriam Dei enarrantibus. Quis enim intuens, et animadvertens harmoniam totius rerum universi, et ea, quæ apparent, docetur, quod divina vis, et sapientia quodam pacto argutus, quod Deus est, fides fit, simul est aliquo humana etiam demonstrari. Ubi fidem, ut vides, per demonstrationem usurpat. Et Cæsarius in commentario, seu sermone inscriptione 52.: Nullus ventorum, inquit, vocibus nullatenus cernitur; sed tamen eosdem ventos aliquomodo exhibent, et inmer-
sit.

q. in rerum ostatu ... nostrae ... : sic et Divina substantia
invisibilis est, ... divinitate, quae in ... creatura
excedit, ... fide valet cognosci. En ... fidei etiam accipi
... sua exeffectibus acquisita. Huc etiam spectare videtur, ut concedit
Tanner q. 2. art. 2. dubitat. 2. n. 44. illud Aug. lib. 11. de civitate
Dei cap. 4. mundum esse aspicimus, Deum esse credimus. Ex quibus ...
aliqui ... , quae possent afferri, ... , credere accipi universaliter
solere pro omni cognitione, qua ita cognoscitur obiectum, ut in se ipso non videatur, hoc
facto cognoscitur Deus, et etiam ex demonstratione collecta ex creaturis. hoc
autem fuisse S. Maximi, et ... mentem, atque adeo hanc explanationem
Maximi esse conformem ipsorum verbis, verba ipsa satis ... , ut omni
... videt Gallius lib. 4. tract. 8. cap. 5. n. 9; cum fide illa, quam ... 
tribuunt; ex creaturis haberi dicunt; idem verum esse nequit de cognitione
Dei, quam habetur per fidem ... : haec enim solum nititur testimonio § 15
Dei revelantis: ... fide, ... illa ... sermo
... explicatio
Contra videtur primo quod multi etiam Patres ... dicunt
... absque speciali Dei adiutorio, aut sine Divina illu-
stratione ... adipisci Dei cognitionem ... : quo significare videntur, adeo
... luminis fidei non posse ... Dei ... assequi: quod solo
... naturali lumine ... homo per creaturas ... ad ... ex ...
naturali lumine ... Dei cognitionem, illa ... demonstrativa a posteriori cognoscere. ... 
Dei cognitionem, illa ... demonstrativa ... lib. 2. de civit. Dei cap. 7. et lib. 15. cap.
post multis Aug. testimoniis lib. 2. de Trinit. Dei cap. 7. et lib. 15. cap. 12. et
6. et text. 2. in Ioannem, et lib. de Spiritu S. et littera cap. 12. et
in psalm. 102. alii ... in locis, aliorum ... PP. ... quod
non scribo. ... Prosperum, qui lib. 2. de vocatione Gentium cap.
17. ait: quamvis ... huna vulnere sauciata sit; ...

sit ad cognitionem Dei nemine ... solo ex constantia plene valeat audire
nisi obnubilans cordis vera lux discusserit.

116 Deo ex minime obstare: nam
PP. illi minime intendunt negare posse hunc illicitum virtute
nativa; quia habet demonstrationem ignorantiae: Deum enim idem iisdem ver-
bis Aug. et alij PP. passim affirmant, ut supra vidimus, et praecipue n.
109. audi nunc [illegible] lib. X. [illegible] auctoritate [illegible] in-
ter illud actum 1. n. testimonio [illegible] relinquit: quod n. 106. alle-
gavimus pulcherrime aiente: quod est hoc testimonium, quod reip. Deo de-
servivit, et numquam de eius bonitate, omnipotentia tacuit, nisi ipsa totius mun-
di inenarrabilis pulchritudo, et inenarrabilium beneficiorum eius [illegible]
et ordinatae largitio, per quas humano generi [illegible] [illegible] [illegible]
ante ut imaginis elementorum, ac voluminibus [illegible] [illegible], et publica
Dei institutionis doctrina [illegible] [illegible] cuncta [illegible] caelestia, mare, et terra
omnia [illegible] [illegible] [illegible] speciei suae, ordinatissime [illegible] [illegible] [illegible]
et [illegible] perpetua maiestate sua loquebantur [illegible]. Quid clarius, et quid
[illegible], [illegible] loquuntur qui nobis [illegible] non [illegible] PP. illi tantum
[illegible], aut hoc [illegible] certum, [illegible] [illegible] per fidem, quam
per solam naturalem rationem, inveniri non venire, aut naturaliter de Deo ignorabilia
[illegible] aut certe naturali lumen [illegible] adiutorio gratiae per Christum [illegible]
de Deo [illegible] [illegible] [illegible] [illegible] et vitae aeternae. haec fuse [illegible]
[illegible] [illegible] de Deo uno [illegible] an. 402.

117 3° videri [illegible] locus
quidam ex [illegible] lib. 20. [illegible] cap. 6. ubi ait caelum, et terra omnibus homi-
bus magna voce clamare, [illegible] [illegible] carnem, nisi Deus [illegible]
[illegible]. Deo [illegible] Bellar. 4°. lib. de gra. et lib. [illegible] cap. 3. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Intextti? Ohe amore. Percussisti cor meum verbo tuo, et amavi te. Sed
et Celum, et terra, et omnia quae in eis sunt, ecce undique mihi dicunt ut amem
te, nec cessant dicere omnibus, ut sint inexcusabiles. Altius autem tu misereberis
cui misertus eris, et misericordiam praestabis, cui misertus fueris. Alio-
quin Celum, et terra surdis loquuntur laudes tuas. Sicut itaque nos
surdis loqui, aut canere dicimus, cum illi, quibus aliquid multis ver-
bis suademus, illud exequi nolunt, quamvis satis facile percipiant
quae dicimus: sic Celum, et terra, inquit, Aug. surdis loquuntur laudes
Dei; quia non ex operibus Dei Creatorem agnoscunt, quem de-
inde diligunt, venerantur, et colunt. Ita Recentiores Bellarm. Quod si
de cognit. Dei loquuntur ibi Aug. nec siquidem solummodo exponendum
eum esset, sicut arti n.° de cognit. Dei qui opportet ad salutem, et vitam ae-
ternam; quam sine adiutorio gratiae per Christum haberi nequit, sicut nec sine corde
liberi est amor, qui oportet ad salutem, et vitam aeternam. 118

Obiicies 2.° videtur

quia quae evidenter demonstrantur, negari non possunt; at multi negaverunt
Deum esse, etiam ex illis, qui sibi sapientes videbantur, et Philosophorum nomine
[illegible], ut referunt Cicero lib. 1. de natura Deorum, Plutarchus lib.
de placitis Philosophorum, Lactantius lib. 1 de Divinis institutionibus et alii.
Ergo signum est rationes illas, quibus Deum esse probatur, evidenter, seu de-
monstrativas non esse. Resp. ex eximio D. lib. 1. de [illegible] Dei cap. [illegible]
Dei cap. n. 20. et Rayn. in theologia naturali [illegible] n. [illegible]
quae demonstrantur evidenter posse esse minus nota quibusdam, qui non
attente demonstrationem expendunt, et quia illam penitus non capiunt defectu doctrinae, aut
ingenii, et [illegible] insipiens cor eorum, ut habetur ad Rom. 1. 21.
verbis dicam. Negarunt itaque veritatem hanc demonstratione aliqui, [illegible]
inde dici, ut n. 3. nota [illegible], qui attente illius demonstrationem [illegible]

videare noluerunt, vel ex defectu doctrinæ, et ingenij, vel quia ex aliqua nimia cupiditate, qua perciti obcæcantur maiestatem potius numinis, et ipsorum qui declinant in atheismum. Addit ultra ipse allegatus author, non esse demonstrare esse æque facile, etnotorum; sed aliqua esse vera demonstratio quia, quæ dixi illectum bene dispositum convincit: vel enim ideo sit ab illa non possit utiliter percussum aliquis; seque proinde provenit ex aliqua mentis cæcitate, qua nolit, tum praedictam præmissam, et vim illatiuam ponderare. Unde Navarro n. 109. allegatus dicebat nimis hyperbolice, et solide esse, quin hucusque sponte procedit, naxalium quod demonstrationum seq.

113 Obiicies 5.° videtur argumentum desumptum ex thomistarum. 1.° negantium compatibilitatem eodem intellectu evidentiam fidei eiusdem veritatis, quod difficile vocat Gonet disp. 1. art. 1. § 4. Arguitur sic efficacius. Existentiam Dei Divina fide credimus; sed qui Divina fide credit existentiam Dei, nequit demonstrare nequit: ergo existentiam Dei demonstrare non possumus. Minor probatur nam qui Divina fide credit, illectum suum in obsequium Dei revelantis captivat; nequit autem illectum suum in obsequium Dei revelantis captivare, quod ipsum, quod revelat Deus, ipse aliunde evidenter demonstratione illud intuitive videt: nam quæ, obsecro esset illectus captivitas, aut quod præclarum obsequium, sicut das titanti solem lucere, quem ipsum lucentem videt? Nonnulli, ut ab hoc se argumento expediant, cum aliis asserunt, illectum non posse eodem tempore opponere demonstrationem existentiæ Dei cum actu fidei de eadem, licet divisim in uno, in altero actu possit elicere. Sed ipse responsio solis insipientibus, aut stupidis hominibus non Theologis, aut vero Philosophis; Divina fide credibilem adstruit existentiam Dei: nam ut bene ait Arrig. tom. 1. disp. 1. n. 118. cui sicut ipsi, esset, qui semel demonstratione cognovit existentiam Dei, ~~cognovi esset, qui semel~~ cognoverit eadem existentiam.

ex.ª ad credendum fide Divina, quin statim illuminetur eiusdem veritatis evidentia, licet idem medium demonstrativum, quod ipso fuerat antea repertum, et statim recordetur, habeatque experimentalem memoriam evidentis assensus prius? Alia quae circa hoc proponi possent, quae non hujus sunt loci, vide in ea refr. Lugo loco nuper allegato, aut in Phi. lo sciarum disp. 4 q. 5.

[illegible] certe, qui cum Cardin. de Lugo disp. 2. de fide sec. 7. multis cum aliis nostris DD. integra docui, diungi posse in eodem intellectu cum evidentia fidem eiusdem veritatis ex.ª [illegible] efficaciter comprobari censuit, quod Philosophus Catholicus existimat evidenter, sive demonstrative esse Deum, quem fide Divina credit, nullum negotium facescit praesens obiectio. Ideo enim negando minorem, cuius probatio non urget: captivat enim recte intellectum suum in obsequium Dei revelantis, ille, qui Divina fide credit in hypothesi naturalem evidentiam eiusdem veritatis. Et hoc est, quod bene credens, maiorem certitudinem adhesionis affectivam suscipit libere ascendens motivo, quod Deus dixit, quam sit certitudo adhesionis intellectualis iuncta non libera ex motivo naturalis evidentiae, et inde quod eligit prudentissime, stare magis, atque firmius, velut contra imminentem mortem proposita, ut a Deo revelata, quam per eadem, ut assumendae sibi evidenter nota. Quis non videat magna re intellectus captivitate, et plane dignam Divina fide, quod in obsequium Dei gloriam tribuat quam viribus propriae naturae instructum, atque naturali evidentia illustratum.

[illegible] hujusmodi declaratio: Voluntas imperans dicta hypothesi, atque imperans assensum 120 121

assensu, quo l fralitr, l virtualitr diceret illectu: verius a
cio naralis mea euidentiæ, ex q firmius existimo fundi ad
assentiendu ex Dei, qua authorite ipius uiu intis: vel
de inuuerente ageret. Deo Ita Dinæ fidei præminentia:
q. uuerente, ac religiom. cu Deo voluntas agit, tale operans as-
sensu, quo, l fralitr, l virtualitr illectus dicat: y luris facio
authoritz Dei uuelantis, ex q firmius existimo fundi ad
assentiendu ex ipius Dei, qua tota euidentia naralis mea
demonstrati: q ado utroq. motiuo occurrente, voluntas
hoc do operat assensu, submittit illectu potius motiuo Dinæ
fidei, qua narali euidentiæ, seu demonstrati, atq adeo cap-
tiuat illectu in obsequium Dei reuelantis. Nonne ig. prop-
tr illud arguitur negada coniungibilitas in eodem illectu fidei ac-
tualis supnaralis cu narali actuali demonstrat. seu eui-
dentia ex Dinæ.

122 Adhanc vtriusq. actus in eode illectu
coniugibilitz ulterius suadendam inter alia recensior, quidam ingeniosus
nioris affert pulchra hæc Aug. verba lib. 50. homiliar. homil. 32. quo
cantis, ut ipse censet, hoc illigente ad oponenda fide in Deu cu eui-
dentia Dei orta exemai. intende facta, & quære factore: aspice, quæ
vides, & quære, quæ n vides. Crede in eu, qui n vides, ppter ista, quæ
vides. Et ne sermone meo te exortatu putes, Apostolu audi dicentem: in-
visibilia enim Dei acreaa mundi p ea, quæ facta si conspiciuntr. Id quid
si forte hic Aug. credendi verbu usurpauit in illo alio sensu, in quo
a Sireno, venerabili Beda, et ab Aug. vidimus n. 114 usurpatu? et
q verisimile latiuri verba illo ppter ista, quæ l iam obiane, quia ibi

ibi cu [illegible] diximus, et Agostol. locu, que adduxit. Idc.º qui licibus bis inter psente notor. Neq. hic diutius inmoror. Plenior eni huius [illegible] discussio, ut alij dixi, huius locine; sed ad tractu de fide spectat.

6.º videtr 123

obstare q.d cum ij q. contingens: q.º ex illis nequit demonstrari ex.ª Dei. Loa pb. q.ª demonstratio x.ª Phus 1.º Poster. cap. 5. text. 15. et aliqtibus procedere debet ex necessarijs. Gil. lib. 1. tract. 8. cap. 5. n. 11. sicutus Scotu in 1.º 3 dist. 2 q. 1. 5 ad 1.ª instantia, et Mayronius q. 3. respdi, demonstratio ex Dei a posteriori n procedere ex creaturis quatenus factis, quo pacto contingentes sunt sed ex creatis quatenus factibilibus, quarat. sunt necessarie. Sed ctr.ª e: nam te et creatae factibibiles conprocedere, et ex solis ter. apprehensis n. respectu nisi cui videntr noscibile, sed demu ex eo, q.d facte existant: q.º demonstrao ex. Dei necess.º tande resolvendae, ut in 1.º principiu, in creaturas quatenus factas, quo pacto contingentes sunt, et redidit obiect.º, que adhuc insoluta restat, ut vides. Ut eni bene notat Fasolus q. 2. art. 2. dubitat.º 3. n. 16. n satis e ita arguere, datr effectivu, q.ª datr efectibile, sed necesse hanc alia addere pbat., datr efectibile, q.ª datr efectu.

Resp. igr. ante dist.: creaturas 124

sunt q.d contingens quoad ex.ª, idest quoad connexione, qua potita ex.ª, habent cu Deo, cau 1.ª causa; nego ant.: connexio eni creatu quae existentiu cu Deo existente necess.ª e. Neg. deinde cons.: ad demonstrat. eni n requir. q.d prius sint necessaria quoad ex.ª, sed req. et sufficit q.d necess.º sint nexa, cu x.t et alias inse evidenter sint vera. Adcos pbat. resp., textu illu Aristot. accipiendu esse x.ª data dist.: ibi eni solu intendit Phus. ex rebus n necessarijs quoad nex.ª cu alijs, sive ex rebus, quae cu alijs n sunt necess.º nexae, n posse ibi ad alias demonstrari, atque adeo demonstrat. debere procedere ex necessarijs quo ad nex.ª, sive ex ante necess.º nexo cu conclusione. Sed inde adeo certum

cõtrária. Tempus breve non oportet.

125 Contra 2.° videtur obstare, quod omnis demonstratio co
tendit, ut in nobis notitiam, quod in praemissis erat ignotum: sed demonstratio
ex effectu Dei per causas non notificat in nobis, quod in praemissis erat ignotum: ergo Deus non est
ex demonstrabilis per causas. Minor probatur: quod Deus existat, praecognosci debet in
principio demonstrationis, seu in praemissis: quod demonstratio ex effectu Dei per causas non noti-
ficat in nobis quod in praemissis erat ignotum; antecedens probatur: nam in principio demonstra-
tionis, seu in praemissis debent causae cognosci ut independentes a Deo, sive cum
illo connexae; sed non possunt causae cognosci ut dependentes a Deo, seu cum illo con-
nexae quin cognoscatur Deum existere: quod Deum existere praecognosci debet in
principio demonstrationis, seu in praemissis. Probatur maior: quod causae non inveniuntur Deum
nisi ut ab illo dependentes, sive cum illo connexae: ergo ita debent cognosci causae
in principio demonstrationis, seu in praemissis.

126 Ad hanc obiectionem respondit Faraldus ca
dubitatione 3. n. 17. demonstrationem ex effectu Dei non procedere ex causis ut dependenti-
bus a Deo determinate: in quo sensu, inquit, vim habet obiectio, sed solum ex causis
ut dependentibus ab aliqua 1.a causa independente a quacumque alia; in
hoc principio, inquit, non habemus cognitionem Dei distincte, ac determinate; sed solum
indeterminate, et in confuso. Unde deducimus deinde in conclusione cognitionem Dei
determinate, et in particulari, quam in praemissis non habebamus, probando illa per alios
discursus, illam 1.am causam non posse esse aliam nisi Deum. Haec Faraldus. Sed
bene ait Arriaga disputatione 1. n. 119. obiectio, et responsio Faraldi ex nomine demon-
strata huiusmodi discursus non videntur vincere. Dico enim 1.o nam ad Philosophos
ac Theologos nihil aliud demonstrari ex causatura Deum existere, quam de-
monstrare ex causis existere 1.am causam. hanc enim Deum vocant, et intelligunt
ergo nisi demonstratur ex causis existere Faraldus concessus cap. 15., quod in principio prae-
cognoscitur, nec demonstrabitur ex causis, esse Deum in sensu Philosophorum, ac Theologorum

Chiogonu [illegible] cogitu saure [illegible] n̄e demonstrabiles ex quali x^a Tarolu q^o. prius cognosci debet ex pte antis: debet ā ex pte antis prius cognosci, quia circa, quas parti arimuntr, prius cognosci debent, ut [illegible] negas Deus supbus, ut Tarolus ait determinate, et inpartli, potuit demonstrari: siquidē inanti demonstrat. debet etiā prius cognosci, cū [illegible] prius cognosci debeat, ut inexus cū [illegible]. Unde etiā infertur, nec aliud q̄ [illegible] demonstrabilitē, aut q̄ discursus [illegible].

Respondeo 127

[illegible] prius cognosci etiā inanti: [illegible] modo ac in [illegible]: nā in [illegible] cognoscitur p̄ [illegible] iudiciu; inanti ā cognoscitur solu, aut aprehensive pu[illegible] virtuali iudicio, [illegible] virtualiter iudicitur. In oi ā demonstra[illegible], imo et in oi discursu, hoc debet euenire; illectus eni moueri nequit ad [illegible] nisi ex conex. anti cū [illegible]. Unde infra disp. max: ut in [illegible] nō [illegible], q̄d in premissis erat oino ignotu; neq: q̄d in premissis erat ignotu p̄ defectu iudicii [illegible]: [illegible] max: [illegible] disp. [illegible] in 1o [illegible] et neg. in 1o. Ad minu probat. disp. etiā ans: Deus existens, prius cognosci debet, aut aprehensive, aut virtuali iudicio in [illegible] demonstrabili seu in premissis: [illegible]: prius cognosci debet p̄ [illegible] iudiciu: neg. ans. Ad huius probat. max. [illegible], mox eadē dist. explanabi... [illegible] huius illu [illegible] in [illegible] Scientia disp. 2. q. 5. et [illegible] disp. 20. [illegible]

8o. [illegible] erroribus aliis omissis, ostau videtur, q̄d nequit ee demonstrao illa, cuius tri n̄ apparent clare illectui: ex tri eni sos [illegible] nequit clara, et euidens [illegible]; sd tri demonstrati. ex Dei n̄ apparent clare illectui: q̄ ex Dei demonstrari n̄ pt. Minor prob. [illegible] illorū et infitū, q̄d vix abillectu [illegible]. Maior [illegible] declarit [illegible] ad [illegible] deducenda, neq. mir. Huius probat. nihil: [illegible] eni infitū quoad 128

ad oia, ua puta n[on] p[ri]ncipiatr clare ab ille deducenda: p[ro]p[ter]ea in clare quoad ali qua, opponitr q[uod] sub t[er]mis suffientr clarii ad pp[ropositione]s aliquas evidenter dedu cendas: evidens enim e[st]: infinitum causam fine, infinitum n[on]one successivum de currit, super transire, & requiri ad ex[istenti]a cuius libet entium finit[e] ex[istenti]a infinitorum entium: quo oia, & alia silia sufficientr clara sunt ad plures pp[ropositione]s evidentr inde deducendas: ita v[er]o I[?] explatis cibus, quae ad evenas ex[istenti]a Dei demonstrat[ion]es aposteriori excusari poterant negotium fausseu adeam, sic demonstrat[ion]em da[n]d[am] p[ro]sequ[ere]amur.

## Cap. 7.

# Quibus ratio[ni]bus demonstretur naturaliter a posteriori Deum existere?

129 Solet ex orbe edito, et gubernato demonstrari ex[istenti]a Dei multiplicitr deduci, quo in sequore parum celebris veiis expaciati innumeri p[ro]p[ter] PP. quorum mul tos ghil Iza. disp. 1. n. 121. necnon et ex ethnicis Phil[osoph]is haud paucos, quorum aliquos ibid[em] apendit. Multi etiam ii in ex[istentia] Dei aposteriori excusatis de monstranda Scholastici, quor[um] idem Iza. ibidem scrieme d[?]icit syllabum cum pr[?] D[?] hic q. 2 art 3. et Soto in 1[?] dist, et q. 2. huc, ac magna eru ditionis copia ia p[ro]ysstant Raym. in theologia naturali dist. 5. q. 1. Petau tom 1. theolog. dogmatum lib. 1. cap. 1. et 2. Lesius opusculo de providentia Dei 1a pseudo politicos, et plurimi alij. Sanctorum rationes, quas t[?]iquam aposteriori demonstrativas adduci solent, omnium p[ro]bantur: quaedam enim, quae aliquibus viz sunt eficaces, ab alijs ineficaces putantur. Unde D[?] Lorgalus q. 10 diversite art. 12. referens eorum opinionem, qui dixerunt Deum esse, sicut p[er] se notum, neque etiam p[er] demonstrat[ion]es scitum, sed tantum a fide susceptum addit: ad hoc dicendum inducit eos debilitas rationum, quas multi induxerunt ad probandum Deum esse, et paulo post aiens eam opinionem manifeste falsam, ac sancte ut n[umer]o 105 nota bimus hic subdit: invenitur enim hoc, quod Deum esse, rationibus irrefragabilibus

bilibus etiã aliis probatum: quamquam etiam ad nullum ad hoc ostendendum rationes frequentes inducantur. Non fert animus omnes rationes recensere, et examinare idemque nimium esset prolixum. Unam tantum aut alteram ex efficatioribus seligam et breviter proponam.

130 Efficacissima quidem est, ac quaecumque demonstrativa, et urgentissima ab omnibus indicatur argumentatio illa, quae ducitur ex ratione causae efficientis, et sic fere formatur. Universitas, sive collectio omnium entium causatorum et dependentium, et causata est ab aliquo adequate distincto; sed hoc aliud est evidenter non causatum: ergo existit ens non causatum, a quo omnia causata dependent, et causata sunt. hoc ens est Deus: ergo existit Deus. Minor patet: nam quod adequate distinctum est ab omni causato, evidenter est non causatum. Sed maior legitime probari. Oppositum dicebat aliquando prata, quae conveniunt parti, ut parti huiusmodi non oportere includi: et hec singulis quidem partibus conveniunt: repugnant ac toti: alia toti esse, quae collectio quod singulis partibus conveniant, nequeunt non convenire toti, ut collectioni, cuiusmodi non existere, fieri, etc. nemo enim, nisi cui mens fuerit emota dicet non existere totum cuius omnis pars existit, aut non esse factam collectionem cuius omnis pars facta est. Hac observata, facta probanda est maior illa, recolendum quod sicut a singulis partibus ad totum, id ostendendo ratam, unum ac independentum ab alio adequate distincto spectare ad prima et omnium; atque hinc transire arguendo a distributivo ad collectivum. Deducenda itaque est illius ratio probando ad rationem argumenti quod valet omne ratione toti, sive collectionis, quod singulis partibus, quae facta inducta.

131 Legitime probatur demonstratur illa maior sic: Ideo dicitur ens causatum, inclusive in totalitate, sive collectio omnium entium causatorum, et dependentium, et causatum ab aliquo adequate distincto quod est quod non causatum; sed universitas, sive collectio omnium entium causatorum est quod non causatum: ergo universitas, sive collectio omnium entium causatorum est dependens, et causata ab-

ab aliis adequate dicto: mox liquet: explicat enim actus rei sive ratio nulla causae, sive adequata, sive inadequata quoad primum esse: alioquin enim ex nihilo causis causaretur realis effectus. Porro multi sunt, qui censeant posse aliquid seipsum efficere, falluntur quoniam actus qui supponant actum physicum adequatum alterius causae dantis illi primum esse; quod vero aliquid seipsum efficiat quo ad primum esse, evidenter est genus impossibile: nam in ipso non esse nequit adesse efficientia; necessarium quod esse, ut seipsa facta sibi ipsi vasire, ut recte

) arguitur Aug. lib. 11. confessionum cap. 4: ecce sunt inquit, caelum et terra
) et clamant quod facta sunt: mutantur enim, atque variantur. Clamant etiam
) quod seipsa non fecerint: ideo sumus, quia facta sumus. Non ergo eramus ante
) quam essemus, ut fieri possemus a nobis; et vox dicentium est ipsa evidentia

Et lib. de immortalitate animae cap. 8. nulla res rationalis exordium, quae nulla res efficit; aut gignit: alioquin erat antequam esset. Idem loquitur lib. 8. de trin. cap. 7. et lib. 2. de libero arbitrio. cap. 17. et saepe alibi. Author etiam libri de triplici habitaculo cap. 5. apud eumdem Aug.us tom. 9. nihil inquit

) seipsum creat; quod enim poa, qui omnino non esset seipsum facere? Divus Ber
) nard. lib. 5. de consideratione: esse enim coepit nihil, nisi forte quis putaverit
) quod potuerat dare sibi potuisse, ut esse inciperet, aut fuisse aliquid antequam
) esset: quod utrumque quia ratio non sentit, restat nihil sibi met extitisse principium
) Eodem prorsus modo philantur Platonicum, auctore Plu. Laertio lib. e
) Cap. 13. Symplicius in cap. 38. Enchiridii Epicteti, et passim alii, quos
) praetereo, nec enim in re adeo perspicua, et evidenti illustranda progrendiendum
) nobis est opera. Minor etiam eiusdem syllogismi extra vatet, illa enim universitas
) sive collectio opposito scilicet modo, quando omnes partes illius ut causatur, ac
) scriberet, si nulla illius pars rr causetur; atqui si nulla illius pars rr.
) causaretur ipsa esset non causata ut.; quod ideo omnis pars illius rr causatur ipsa
) non non causata rr, sed causata.

Vestigium huius demonstrationis effugiat

232

efugiet Alheus ꝯiugiendo ad utriq. causalitates, quasi ... sive quoad ...
ee causent duo aliqua entia universalitati, sicut collectiu omnium entium causato
rum: 1° q.a etiam si possibilis esset talis mutua causalitas, adhuc inviva [illegible]
tenet demonstratio: nam omnia causatorum illi collectio, ut totalis, est causata, cum
nequeat non esse causata tota illa collectio, ut totalis, cuius singulae partes
sunt causatae; q.o sicut quaelibet illius collectiu causa, q.a est causata, est de
pendens, et causata ab alio adequate distincto: ita collectio, ut totalis, q.a etiam
est causata est dependens, et causata ab alio adequate distincto: a [illegible]
tenet causalitate absoluta, seu ab aliquo ipsam constituenti: utrumque autem repugnat:
nam utrolibet modo iam aliquod sive quoad [illegible] ei causam, q.d stat esse evidenter impos
sibile; 2° q.a licet non desint, qui concedant posse causas vicissim a suo effectu in
eodem instanti reali produci aliquo modo, ita causa, quae effectus ab alia 3.a causa
praesupponantur adequate produci; q.d in duo aliqua entia se invicem, quoad
sive quoad 1.um esse causent, evidenter est omnino impossibile: quemadmodum [illegible]
a praesupposita 3.a causa, quae eos adequate produceret, duo ignes v.g. ex
nihilo, se invicem efficiendo causarent

Fluunt mutuae causalitati [illegible] 133
[illegible] ... ignis B. [illegible] ab igne A.
quae causet ... ipse ignis B., ignis B. illigeretur existens ante
suam causam; [illegible] evidenter [illegible]: ... [illegible] ... causa
[illegible] causam [illegible] mutua; [illegible], [illegible] ex [illegible] causa [illegible]
effectus, [illegible] ante se [illegible] causa [illegible] nequit effectum ex[illegible]. [illegible]
[illegible], nam omnis causa [illegible] existens ante suum effectum; [illegible]
ignis B. esset causa ignis A. qui idem esset causa [illegible] ignis B.
ergo in [illegible] dicto casu illigeretur existens ignis B. ante se suam causam; 2° q.a
ignis B. [illegible] inactu [illegible] proximo productiva ignis A. supponeret [illegible]
existentem ipsius ignis A.; [illegible] ignis B. a solo [illegible] A. productum supponit existit

existente itum igne A, ut patet: quoniam ignis B. a solo igne A producitur nequit secunda in actu primo proximo producendi eiusdem ignis A. Ergo, quod si possibilis esset huiusmodi mutua [illegible], posset ignis A existens antecedenter actu primo [illegible] ignis [illegible], quod evidenter indicat; in [illegible] [illegible] actus primi [illegible] ignis A. [illegible] B. existens; [illegible] [illegible] B. [illegible] [illegible] [illegible], ignis A antecedere igne B. existente cum sit necesse, quod [illegible] causa antecedat [illegible] ignis B. quoniam ignis B. [illegible] producitur [illegible]. A ignis A existens antecedere actu primo ad [illegible] ipsius producti. [illegible] [illegible]: [illegible] notione, [illegible] [illegible] [illegible] [illegible] oportuat. [illegible] [illegible] [illegible] [illegible] qui cap. 3. monol. [illegible] sic ait: utique plura per se invicem sint, nulla [illegible] ratio; quoniam irrationalis cogitatio, ut aliqua res sit per illud, cui dat esse.

134 [illegible] [illegible] demonstrationis [illegible] Atheus, [illegible] ad [illegible] [illegible] [illegible] [illegible], sive [illegible] [illegible], sive [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], sive collectio [illegible] entium [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] ab alio [illegible] [illegible] [illegible] [illegible], [illegible] nullo [illegible] existente, quod [illegible] ab [illegible] sit. Frustra enim per [illegible] latibulum quaerit effugium, [illegible] [illegible] fictione sua [illegible]. [illegible] in [illegible] [illegible], sive collectio [illegible] entium creatorum, [illegible] [illegible] [illegible] [illegible] fide, [illegible] Atheus, integra [illegible] [illegible] demonstrationis [illegible], quin [illegible] quidquam [illegible] [illegible]: [illegible] creatorum collectio, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] ab alio [illegible] [illegible]. [illegible] [illegible] [illegible] evidentius [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible], nisi existat ens [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] [illegible], [illegible] requirit [illegible] existentiam [illegible] [illegible], quorum [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] ipsi exponit [illegible], ex [illegible] experientia gravium, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nullo [illegible] [illegible] [illegible] existenti, tanto minus [illegible] [illegible], [illegible] sive collectio [illegible]

oiu graviu, aliorq aliis initentiu, firma erit in Deo, consistens, ac sup
stita virt. summi entis: q° aliqd increata substantia. Ut se qualibus inu
admittendu necess° e. nimirum in aeterno divini virtute initiis, sine contra
toruq oiu subtilat, existunt; "sic enim in Deo vivimus, et movemur, et sumus"
Actuum 17. 28.

135 Neq ad hoc. Tota collectio creatoru oiu, etia si infini
ta fingatur, ut tota e sibi insufficiens ad existendu: q° indiget alio extra
se, a quo accipiat esse. Sicca aliud e increatu, siquide e extra totam
creatoru oiu collecti. Ant. ostenditur: nq etiq p infinita creata, quoru q
libet e sibi insufficiens ad existendu, fieri nequit una sufficientia ad
existendu. quod etia ostenditur; nq sibi insufficiens ad existendu fieri
nequit sufficiens ad existendu p insufficientiq ad existendu; q° ut sibi
insufficiens ad existendu fieri nequit sufficiens ad existendu p infinitas
insufficientias ad existendu. Atqui dari infinita creata, quoru quod
libet corpus, q creatu sit, sibi insufficiens ad existendu, idq dari
infinitas insufficientias ad existendu: q° etiq p infinita creata, quoru
qdlibet sibi insufficiens e, sibi insufficiens ad existendu, fieri nequit
una sufficientia ad existendu. Multa alia possunt ad hoc probandu,
illustrandu q. exempla adducit Cartara lib. 2. q. 2. art. 16. quibus
nuc adiu candis non immoror, q ea, plura alia similia facile
cuivis occurrunt: tu q ex dictis satis constat liquet, sine demons
trativa cu errore, quoniq illudu p bene disposito sufficientissima.

136 Quia
tima etiq sit ad Dei ex. demonstranda a Deo sensibilib. Sci
enda argumta illa, qui doctis pariter, et indoctis p aeque facilia, p cogni
bilia, atq manibus ad modu palpabilia sit; e quoru e plurimus a
q suscipimus unu in sacris litteris, a SS PP. etiq et theologis, imo dao
et Ethnicos Philos. Ea quidq ex multis, coru qui sensu q fecerunt.
Habet eni Deus testimonia tom hoc q lumine et lingua. 
Hactul. Aichai lib. 2. q a Maxime capto. audi Philone lib. 1. sup.
misis spirit dicente: introducit eni hoc modo, veluti bene constituta
republica, et conspicatis capti mentis q coniunctionibus, ac invenit.

) ardoribus frigoribus, variisq. generibus animantium: Ethor rigari
) pluviis, imbribus, ac torrentibus, afflari ventis, auxiliq. mixto temperamento annuarum vicissitudinum; postremo haec omnia Sole, Luna, erratica,
) fixave sydera universa q. caeli militia obeuntes orde ministerio hunc
) mundum dictum vero nos. Tanta admirat. Consurgunt cogitantes tam
) bene ornatas, ordinatas quas nemo vari tenuerit: unde munus colligebat
) eas ob alicujus mundi opifice regi magna providentia: quaequidem efficacissima arguta externis viribus omni creaturum, quas evidenti experimentum petito sibi, postmodum idem Philo vocat, quaedam gradus scalas
) quibus ad ipsum opifice tenditur. Late, ac erudite examinarunt complures
multi q. Ethnici Philosophi haec argumenta psentientes Raym. in Theol. Nat.
dist. 5. q. 1. toto artic. 6 Lessius de provid. divi providentia numinis cap 2
Petavius lib. 1. Theologicorum dogmatum c. 4. 1. Opluresq. alij.

Luculenter

157 splendide, ac eleganter hoc argumentorum genus tractavit Athanasius orat. contra gentes. Quia in vero eius exhortatio longior, quae ethic sibi ponit, aut saltem summa capita libari. Quod fecit commonemus capite Petavius nunc, ad ipsum, et ad Petavium relegendum relinquo, legi, ac relegi dignissima. Non multis genus magnitudine seu omnia haec argumenta discite complexus est Chrysost. in psalmum 13. tractans illud dictum insipientis, quae similiter ad Raynaudum legenda relinquo. Et quidem si scilicet radiis sua luce creatis argumentum impressam, huimagis subjecta cui videtur illustrandum menti, ut creatoris noscendi quam rem, qua oculis illuminantis. Sol illuminans (inquit Ecclesiast. 42;16) omnia respexit, et gloria Domini plenum est opus eius. Nec tam luce, et calore, quam Conditoris sui gloria, toto orbe, quotidie circumfusit, reparat.

158 Itaque

dum et alia pene innumera proferam, tum ne longum faciam, tum quia inope me (licet hac in re copia facit) urget maxime in hoc me sedet, et ordo partium complectitur. Si enim nulla esset 1.ª omnium causa, sciendum est, aut potius ex Atheis delirandum, totam hanc visibilem machinam casu, ac fortuitu ita fuisse dispositam. Erit igitur quasi chaos

cnaor. nulla carens defectum suspirat. harmonia, et consensu, quod pru-
denti cuivis aestimatori statim apparet. quis incredibile perpensatis in
tanto totius huius universi ordine? et ea consonantia, ubi partium cum
suspiratis, ju... illos id expendit optime libro 4° fidei orthodoxae cap.
3. Damascenus: quod maxime admiratione dignum quod ita nullus con-
surgit 1° phicorum tex. 23 testatur et Arist. Sed et Tullius lib. 2. de
natura Deorum. se non intelligere dicit, cum qui existimat, adeo conspicu-
am harmoniam, conversionem, ac moderatione caelorum, ac distinctione naturarum
in unam, et cunctarum totius universi virtutum spirantium, nullo diligente
supremo opifice, sed casu evenire potuisse, nec existimet illis. Anna-
les Ennii, aliud simus volumen ex innumeris literarum per casu
ab ordine intextam excussis ipsi potuisse? cum non etiam existimemus fie-
ri potuisse incaentia pulsatia ex lignorum, et lapidum fortuito concursu?
et eum statuam (inquit Trimeg. Capt. Pimandri) absque fabro, et
pictore fieri nullus asserere audeat, miram huiusmodi universitatis sine
Conditore extitisse putavimus? Idem habent Tertullian, et alii Christiani
Patres, quos praetereo. Hanc Minutius felix in Octavio: mihi videtur
(inquit) qui hunc mundi totius una ex non Divina ratione consulum vo-
lunt, sed brutis quibusdam temere confluentibus conglobatam, mentem, sen-
sum, oculos denique ipsos non habere. Subtexit eleganter summa cong-
ruitorum, quos extremum creat, disponat, administrat et exornat
ducuntur, cui verbatim nunc scribenda obstat, ea apud Rayn. co
articulo 3. n. 125. Idem horum plus satis: piaculo est Seneca lib. de
providentia capt. superuacaneum velut indignabundus indica
caeterorum fatuitatibus refellendis immorari.

Primo in sacris literis Deus ex. 139

pedictis arguitur frequentissime Job., et probabiliter viribus auctoris: le-
gis ipse praecipue cap. 43. Ecclesiastici, et cap. 38. et 39. Job. 103. de quo pul-
chre Lucuarinus, philosophus a (inquit) ii sentimus altissime, dum cur
at, ut sit quasi quaedam naturis, ac Divina ratio, quaedam tenuis, quida

aciuña vimus Plani. Ex iisdę arguitis Acthuç 14. 16 pb. Cuę n
testimonio simulacrorum reliq̃ nimię; ubi n. 106. vidimus. Aug. Pal.
chrimus. Prosperi locuç, quę diximus n. 116. Istiū nutu, quibus re
Deus nobis innuit. Creatura lux (inquit Aug. lib. 2. de libero arbi
trio cap. 16.) quaquaç mentis sapia. Non enim cessat innuere nobis, quę, et
quanta sit, et rursus qui sunt in creaturam decus. Quę imitatus Greg.
lib. 26. Moraliū de Deo scripsit: Sed dę facturę sua. Deus ppon̄t forīs, qua
si quibusdā semitibus innuit, clareq intueri nequeamus, ostendat. Et lib. 5.
cap. 20 clarius ostendit: Quasi ex venas Dini susurri, explans verbaç g.
Job.: ita nos dę studione diuinitatis neq excaueç veri considerat. Colligi
mus, quasi susurri ad nos venas illius agerimus, qd q hoc quod factuę
cernimus, vitæ creatoris admiramur. Quasi enim p quędā ad nos
sonitum caput, dū mirari danobis sui ipsius ostendit. Imo h.
clamore, quo obis ex° Dei demonstrat. Aug. ait lib. 15. de Ciuit.
Dei cap. 3. et in psalmum 148. ad illud: Ipsi dixit, et facta sunt. Diuersa
vniuersitaç corpus creaturę cū hoi pellibus: ad litteras, in quibus Dei opificiū ar
ne legat, ait Chrysost. in psalmum 110, nihilq hos aq PP. frequens, quorum
librorū excellentiā, ac facile eum exagerant idę Chrysost. hom. 9. ad
populū, Basil. hom. 1a. 11. in Hexaemeron, aliiq multi PP. ex quibus
oibus satis patet, prędicta arguta magni oino esse momenti, nec ponenda
censeri validima ad Dei ex.ᵃ probandaę, cū ad hoc ipsa illa submini
tret veritatis spiritus, et insuper ad hoc convincentis, adeo ut diuina naua
sint opera eiusdę spiritus signa, sicut PP. ut bene notauit Pe
conulo 6 n. 144.

Deniq. multis aliis argutis pretermissis, quę aq alleg
tis Adltos videat, ponunt duo in hac causa, quę inde quoq in
hac re a PP. et Pontificiis usurpantur, ac, si pure inter testimonia, si uera
satis efficatia. Et late prosequitur Tertull. lib. de testimonio aię, et in apologe
tico cap. 17. et lib. de resurrect. cap. 3. Breuiter illud ni. tradit. ponit Ne
mesius lib. de natura hoīs cap. 44. in repentinis perturbationibus, et in rebus

timoribus [illegible] electi, nec dubitat [illegible] Omnia aliqd videamus, Dei numen inuocamus. [illegible] naturalis quaqd [illegible] insequ; [illegible] tanta est vis ad demonstrandum, [illegible] dixit nihil [illegible] libro [illegible] lib. [illegible] ad [illegible] gentes. Dum [illegible] res naturales [illegible], sive [illegible] exclamamus, o Deus! sive cum illum [illegible] constituimus [illegible], et quam nos [illegible] subleuamus [illegible]. Hacquidem [illegible] attingit [illegible] [illegible] veritate [illegible].

[illegible] succedibat univ[ersi] [illegible] oino populorum fragientium. Attingit hoc [illegible] in cap. 38. Enchiridij [illegible] luculentis verbis, [illegible] Raynaudus [illegible] 5. theolog. natural. art. 7. Attingit et [illegible] [illegible] 12. ex qua clausula [illegible] n. 7. Viget illud optime [illegible] lib. 1. c. 6. [illegible] [illegible] S. Chrisost. in psalmum 13. ubi tractans dictum insipientis non est Deus, [illegible] modo inquit, [illegible] lingua Deum nominat? [illegible] qd oes nouem myriades qui Deum esse dicunt, [illegible] insipiens reputatur [illegible] dicere, qui solus ita mentitur. Et qui [illegible], [illegible] nomina [illegible] in testamentis [illegible] [illegible], [illegible] iudicat [illegible]. Publica [illegible] linguarum [illegible] insipiens [illegible] quomodo [illegible] sapientibus insipiens, et [illegible] insipientior [illegible] universi mundi [illegible] [illegible] nec [illegible] nemo labefactauit. Hec Chris. [illegible], ut bene [illegible] bius, [illegible] [illegible], [illegible] hos, [illegible] [illegible] [illegible] [illegible].

Nec [illegible] [illegible] n. 7, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potentia [illegible] [illegible], haud sane [illegible] [illegible], an [illegible] [illegible] [illegible] [illegible] [illegible] animus [illegible] [illegible] [illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible], [illegible] hominum [illegible] [illegible]. [illegible] [illegible] opiniones [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible], aut [illegible] putat? [illegible] [illegible], [illegible], qui quodam

credibiliris ad inferos portenta extimescat? opinionum enim commenta delet dies, naturae iudicia firmat. Unde sapienter aiebat Seneca epist. 118. multum dare solemus persuasioni omnium hominum, magnumque id est apud nos veritatis argumentum aliquid omnibus videri. Immobilis itaque de Divinitate persuasio, tam alte ipse per cuiusque gentium mente insculpta hominibus, cum per tot saecula inconcussa permansit, est eiusque satis evidens argumentum. In huius demonstrationis campo copiosius diffusius homines excurrit Vasquez. disp. 20. Methaphys. sect. 1a. ut notavit Lessius ubi supra. Magna etiam in hac re eruditionis copiam affert Suarez. in 1a. p. q. 16. Arr. Isthe Ing. disp. 1. no. 140 eos consulat qui plura volet. Nos interim ut claudamus tandem parvo difusiorem disputationem opponamus, Anselmi usurpamus verba Dei in prologo cap. 3. sic alloquentis: itaque dixit insipiens in corde suo non est Deus, cum tam in promptu sit rationali menti te maxime omnium esse? cur nisi quia stultus, et insipiens.

# Dispo. 3. de perfectione Dei.

Hactenus de Dei existentia diximus, et de methaphora esse Deum ostendit eius altera pars est huius Divinae controversiae, ut primo dixi id praestem, maxime quia pono praeterita ad describendam huius perfectionis quaestionem aggrediar. eno candem hanc creare disputationis de perfectione Dei, de qua agit Angelus hic q. 4. arts. tribus dicta, primitio, compositio operum praecio, nostra praeiudiciorum putationum diversarum satis expeditionem.

## Cap. 1.

## Brevis quaedam perfecti, ac perfectionis descriptio

Perfectum si nomen etymon expectes, idem est, ac in totalitate, seu summatim factum, et in hoc sensu, ut bidum, et plenam consummata, creata sunt perfecta. Itaque nec est, nec potest esse perfectum, utpote qui non necesse, neque est factus. Unde Isidorus lib. 1o. Sententiarum cap. 2. post medium ait: consummatio alicuius facti dicitur perfecto. Deus autem, qui non est factus, quomodo est perfectus? audita. Sed hoc vocabulum deusu vero recepit humana inopia, sicut et reliqua verbo, quatenus id, quod ineffabile est, utcumque dici possit. Idem quod inculcat lib. 7. originum, sive Etymologiarum cap. 1. Idemque inculcat

idem inculcat lib. originum, sive Ethimologiarum cap. 1. idem notavit etiam [illegible] maxime exposuit [illegible] in cap. 2. [illegible] nomine [illegible] sect. 1.a [illegible] quaest. 4.a art. 1.o ad 1.um [illegible] perfectum [illegible] ex Ethimologia, [illegible] perfecti notione [illegible]

Perfectum quoque [illegible] in fine [illegible] cui nihil deest [illegible] modum suae perfectionis, quod ex Aristotele desumpsisse, qui ita [illegible] erat multis in locis [illegible] Dionisius [illegible] cap. 3. de divinis [illegible] sect. 3. n.o 1.o [illegible] 3.o physicorum cap. 6. cuius [illegible] extra, idem perfectum, totum. Unde [illegible] [illegible] cap. 1.o [illegible]. Deus, inquit, perfectus dicitur [illegible] nihil [illegible] hinc aliqui [illegible] perfectum cum integro, [illegible] perfectus [illegible] doctrina [illegible] perfectum dicitur: illud, cui nihil deest eorum, quae debentur [illegible] quibus [illegible], aut [illegible]; atqui hoc ipsum est integrum: ergo cum integro convertitur [illegible]

Sanctus dicere [illegible] perfectum simpliciter sumpto, et nullo addito non cum integro latius sumpto, sed cum integro [illegible] tantum pro bono integro converti, et ideo [illegible]: etenim integrum latius sumptum [illegible] a bono et malo, [illegible] et imperfecto: ergo si perfectum converteretur cum integro latius sumpto perfectum pariter [illegible] a bono, et malo [illegible] et imperfecto; [illegible] bonum [illegible] convertibilibus [illegible] tam enim bonum, quam malum, tam perfectum, quam imperfectum esse potest integrum: quodlibet enim [illegible] potest [illegible] debet aut [illegible], et perfectionis [illegible], sive generica, sive specifica, habet [illegible] malitia [illegible] sive generica, sive specifica [illegible]: [illegible] non [illegible] bono et malo [illegible] et imperfecto, alioqui enim perfectum esset [illegible] ad bonum, et malum, ad perfectum, et imperfectum, atque [illegible] simpliciter malum, et imperfectum, quatenus esset simpliciter perfectum, quod quis dicat? ergo perfectum non convertitur cum integro latius sumpto: quod [illegible] est; converti tantum perfectum simpliciter dictum cum bono integro.

[illegible]

[illegible] malo ipsa [illegible] bono [illegible] (145)
[illegible] aqua [illegible] bonu [illegible] rone nomine [illegible] significandi [illegible] quoniam [illegible] sendus [illegible] transferendis [illegible] bene [illegible] bone [illegible] nec [illegible]

[illegible] (146)
[illegible] ... genus ... [illegible] inveniuntur. [illegible] immunitas [illegible] convenientia [illegible] quidem [illegible]

[illegible] (147)
[illegible] gratia [illegible] [illegible]

na t [illegible] tedine affecta muscae, aut formica [illegible] eque [illegible]
aut angelus; id [illegible] naturae affectae immunitas ab [illegible] defectu, e [illegible]
[illegible] quae x^a genus, aut speciei suae [illegible]; Sdiuismod [illegible]
tate jiminus habet unum [illegible] quam aliud: [illegible] immunitate [illegible]
habent [illegible] parum perfectas. [illegible] habeat [illegible]
[illegible] ex nostra explicatione [illegible] unitas [illegible]
[illegible] bonitatis; sed [illegible] immunitate [illegible] boni [illegible]
una pane [illegible] graulitas [illegible]
e bonitas, seu amabilitas aut [illegible] immunitas [illegible]
[illegible] destructiua muscae [illegible]
hoe [illegible] aut in angelo [illegible] bonitas, [illegible]
[illegible] aut [illegible] immunitas [illegible]
[illegible] in hoe [illegible] aut in angelo [illegible] formica [illegible]
aut formica [illegible] aut angelo [illegible] musca [illegible]
[illegible] perfecti
e immunitas [illegible] bonitas [illegible]
immunitas [illegible] bonitate [illegible]
[illegible] in descriptione [illegible] conuenir
[illegible] immunitate [illegible]
[illegible] 10 [illegible]

## Perfectionis diuisio.

145 Perfectio [illegible] adaequata, seu inadaequata [illegible]
[illegible]
[illegible] ex [illegible]
[illegible] diuinum [illegible]
[illegible] perfectio [illegible]

[illegible] eius [illegible] creaturae videatur perfectione [illegible]
[illegible] tamen [illegible] adaequat illud [illegible]
quo [illegible] excludit modum [illegible] opposita, sic [illegible]
[illegible] albus, eiusmodi [illegible] cuius [illegible]
[illegible] duplicatione includit [illegible] magis [illegible] imperfectione [illegible]
[illegible] indigentiam [illegible] exclusionem.

Dicitur aliquis: [illegible] perfectio [illegible] 149
[illegible] perfectio [illegible] creatura, [illegible] enim
[illegible] creatura [illegible] chimera, creatura perfectior [illegible]
[illegible] reddit chimeram [illegible] creatura, [illegible]
[illegible] creatura [illegible]. Respondeo [illegible] perfectio
[illegible] maior [illegible] perfectio [illegible] maior, [illegible]
[illegible] perfectio [illegible] perfectione [illegible] maior
[illegible] perfectione [illegible] perfectio [illegible]
[illegible] chimera [illegible] tamen [illegible]
[illegible] creatura [illegible] excludit [illegible] ens [illegible] exclusit chime-
ram [illegible] creaturae perfectio [illegible] chime-
ram, qua excludendo [illegible] aequi [illegible] perfectione [illegible]
[illegible] [illegible] quomo-
do [illegible] corporis, aut [illegible] accidentis [illegible]
[illegible] excluderet [illegible] excludebat chimeram.
[illegible] chimeram qua excludendo
simul [illegible] perfectiones spirituales [illegible], quam unex
[illegible] imperfectione [illegible].

[illegible] perfectionis 150
[illegible] perfectione [illegible]
cap. 14. monologii, et cap. 5. prosologii [illegible] quod [illegible] melior [illegible]

[illegible] in ipsa [illegible] declarat Anselmus exemplo sapientis, melius est enim ei [illegible] sapiens
» quam [illegible], quam [illegible] est [illegible] in cap. 12.) [illegible] non sapiens melior [illegible] quam
» non iustus sapiens; [illegible] iustum melius [illegible] est non sapiens quam sapiens: [illegible] sa-
» piens simpliciter in quantum [illegible] sapiens est minus, quam sapiens, quod [illegible] melius
» [illegible] [illegible] esset sapiens. [illegible] [illegible] quam [illegible], idem quam [illegible]
» [illegible] quam non [illegible] [illegible] [illegible]

Circa hanc perfectionis [illegible]

151 [illegible] simpliciter [illegible] ex hisce locis Anselmi collecta absolute [illegible], [illegible] in schola
Theologica requiritur simul et [illegible] notandum [illegible] non ipsa exponendum [illegible]
[illegible], [illegible] negative, seu contradictorie [illegible]
[illegible] ex quilibet [illegible], quam [illegible] [illegible] positivum tanto est melius [illegible]
[illegible], quanto melius [illegible]. Exponendum [illegible] negative per modum
[illegible], [illegible], [illegible] infinitatis [illegible], itaut
[illegible] sit perfectio simpliciter simplex, quam [illegible] cuiuslibet [illegible] [illegible]
[illegible] identitate reale in eodem [illegible] ita [illegible] [illegible]
[illegible] ratio [illegible], et [illegible], quae [illegible] melior [illegible]
[illegible] [illegible] sive in aliis, corporeitas, et [illegible] [illegible] [illegible].

Notandum

152 [illegible] hanc meliorum, et minus bonum comparatione fieri [illegible] [illegible]
[illegible] impossibiles [illegible] [illegible] [illegible]
[illegible] cum quo identificatur [illegible] [illegible] cum quo identificatur quam
[illegible] melior [illegible] quam [illegible]
[illegible] spectata [illegible] est minus bona, [illegible] [illegible] cum quo
identificatur [illegible] [illegible] [illegible] identificata cum acciden-
[illegible] [illegible] [illegible] cum eodem identificata [illegible] possibili
[illegible] [illegible] [illegible] simpliciter; [illegible]
[illegible] ex [illegible] hanc ex [illegible] 147. [illegible] [illegible]
[illegible], neque cum [illegible] perfectione simpliciter [illegible] [illegible]

melior est illa, qua non [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
quatenus [illegible] esse, [illegible] [illegible] [illegible] aliquid inquantum est habens [illegible]
qua [illegible] quantum [illegible] simpliciter simplex, imo [illegible] [illegible] simpliciter [illegible]
[illegible] [illegible], quod ex [illegible] [illegible] [illegible] simpliciter simplex, ut patet exemplo
[illegible] [illegible] adducto [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. quamvis [illegible]
[illegible] [illegible] [illegible] quatenus [illegible] [illegible] [illegible], qua [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] perfectior sit [illegible]
[illegible]; quatenus [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] melior [illegible] qua [illegible] [illegible]
[illegible], et ratio est illius [illegible] subiectum habens [illegible], qua subiectum habens
[illegible] [illegible] [illegible]. 153

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hinc [illegible]
[illegible]: [illegible] simpliciter simplex [illegible] [illegible] simpliciter [illegible] [illegible] ne-
gant [illegible] affirmant [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] simpliciter [illegible], [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] utrique [illegible] [illegible]
[illegible] [illegible] spiritus [illegible] [illegible] adhuc [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible] divinas [illegible] [illegible] [illegible]
[illegible] non includere [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] simpliciter [illegible] [illegible] [illegible]
[illegible].

Contra qui [illegible] [illegible] [illegible] [illegible] [illegible] 154
[illegible] simpliciter [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de Trinitate [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] simpliciter simplex [illegible] [illegible] [illegible] [illegible] [illegible]

perfectione, quae datur in qualibet perfectione simpliciter tali, sive quae nulla habet admixtionem imperfectionis. Dicimus perfectio simpliciter simplex, et talis non est, quia qualibet alia, omnium [illegible] [illegible] nullam admixtam imperfectionem [illegible] [illegible] multiplicationem [illegible], quae in quantitate [illegible] supponit imperfectionem [illegible] [illegible] [illegible] definitione perfectio simplex [illegible] nullam imperfectionem [illegible] habet. perfectio [illegible] admixtam [illegible] perfectio simplex [illegible] [illegible] in [illegible] [illegible] quaelibet alia incompossibilis [illegible] [illegible] [illegible] quae est melior quam quaelibet alia opposita [illegible] [illegible] incompossibilis [illegible].

[illegible]

155 [illegible] [illegible] [illegible] [illegible] [illegible] in explicando simplex perfectionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Doctor [illegible] dist. 2. q. 3. art. 2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] melior, quia quaelibet alia incompossibilis cum ipsa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] Lib. [illegible] cap. 122. [illegible] 4. [illegible]

156 3o. de Trinitate, [illegible] [illegible] p. cap. 49. sect. 3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perfectio simpliciter simplex [illegible] [illegible] melior [illegible] quaelibet [illegible] incompossibilis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] melior [illegible] [illegible] perfectioni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perfectionis [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] mod. inea [illegible] [illegible]

[illegible]

[illegible] nom. relati. sic ex exponunt. quando [illegible]

[illegible]. [illegible] [illegible] [illegible]

[illegible]

[illegible] ; [illegible] [illegible].

Explicat. [illegible] [illegible] [illegible] [illegible] 157

[illegible] tabula num. 148. [illegible] [illegible]

[illegible]

[illegible]

[illegible] num. 151 [illegible] [illegible] [illegible] [illegible].

Dices [illegible]. 158

[illegible] explanatior [illegible] quando [illegible]

[illegible]

[illegible]

[illegible] 159

[illegible]

[illegible]

pondus [illegible] [illegible] [illegible]

[illegible], quia [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]. Cap. 3.

## [illegible]
## Dei.

[illegible] 160

[illegible]

[illegible]

[illegible] Ecclesiastici 43. 31. [illegible] [illegible] [illegible]

[illegible]

160 [illegible]

161 [illegible]

[illegible] [illegible] [illegible] ... nec minus euidens est [illegible] ... [illegible] uerit.

[illegible] ... [illegible] 162

... identitate[illegible] excludit ... [illegible] ... [illegible] ... ab unitate ... [illegible] ... [illegible] identitate ... [illegible] habuerit identitatem ... [illegible] ... [illegible].

[illegible] ... [illegible] 163

... [illegible] ... [illegible] ... [illegible] ... [illegible].

[illegible] 164

perfectionem ... [illegible] eximio P. [illegible] addidimus [illegible] ... catg. n. 3. [illegible] complexum illud, [illegible] extensivum Deo per-

fectionem ... [illegible] ... [illegible] parag. [illegible]

... [illegible] ... Cardinalis de Lugo [illegible] ... n. 63. [illegible]

... [illegible] ... [illegible] ... [illegible]

... [illegible] ... [illegible]

... [illegible] ac respondere complexum, sive [illegible] in Deo [illegible] perfectionem

[illegible] responsio [illegible], quae nec intensive, nec extensive [illegible]

perfectionem [illegible] maior; id in complexo, sive [illegible] perfectio [illegible]

quae in solo Deo: [illegible] nec intensive, nec extensive perfectionis [illegible] solo complexum

[illegible], sive [illegible], [illegible] adobiectionem [illegible] respondens.

Concursa

165 [illegible] communiter [illegible] adiectionem [illegible] in complexo

sive [illegible] ex Deo et creatura [illegible] perfectionem [illegible] perfectio

[illegible] quae [illegible] in Deo solo eminenter, et quae non addat [illegible]

distinctione — perfectionem [illegible] in Deo nullatenus [illegible] addit per-

fectio creaturae, quae continetur in Deo solo, et quae [illegible] perfectionem per-

fectionem [illegible] in Deo [illegible] maior, [illegible]

[illegible], et [illegible] quando perfectio perfectionem [illegible] emi-

nenter in [illegible] sola, [illegible] nec [illegible] perfe-

ctionis [illegible] quando perfectio perfectioni [illegible] emi-

nenter in [illegible], [illegible] perfectio-

[illegible], [illegible] imperfectione, [illegible] nullatenus [illegible]

[illegible] in qua perfectionem [illegible].

[illegible]

166 [illegible] suppositum, [illegible] in illo complexo [illegible]

[illegible] perfectione [illegible] complexum

[illegible], sive [illegible] perfectionem [illegible] inclu-

[illegible]

[illegible] 167

[illegible] 168

[illegible] identificatur in Deo [illegible]

[illegible] ad [illegible] [illegible]

[illegible]

168 [illegible] veritatis [illegible]

[illegible] veritate [illegible]

[illegible] et Trinitas [illegible]

[illegible]

[illegible] 12 [illegible]

[illegible]

[illegible] nullus Deus [illegible] est catholicae veritati [illegible]

[illegible]

[illegible] testimonia [illegible] Doctr. Cath. [illegible]

[illegible] Deus [illegible]

[illegible]

[illegible] 4. 35. [illegible] Deus [illegible]

169 [illegible] Dominus [illegible]

[illegible] 32 quoniam [illegible] Deus [illegible]

[illegible] Deus [illegible] Deus [illegible] 2. 13. [illegible]

[illegible] Dominus Deus [illegible]

[illegible]

[illegible] 34. [illegible]

[illegible] unde [illegible] Dominus [illegible]

[illegible] adorationis [illegible]

[illegible]

[illegible] intellig[illegible] [illegible] ex qua [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Dei [illegible] unius [illegible] [illegible]

[illegible] [illegible] 17[illegible]
[illegible] lumine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Theolog[illegible] [illegible] demonstratione [illegible]
quia [illegible] demonstrativa [illegible] [illegible] [illegible] [illegible]
[illegible] methaphis[illegible] [illegible] in Theologia [illegible] [illegible] [illegible]
Theologicum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] demonstrationes [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] demonstratione [illegible].

[illegible] Contra [illegible] [illegible] 178
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] identitati[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solutione
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] 17[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multiplicat

[illegible] ē illimitatū [illegible]: sa[illegible] absolutè illimitatum [illegible] analogia [illegible]

sub vtilitimo [illegible]; [illegible] significata [illegible]

sive Deo e[illegible] illimitatū [illegible] implicare [illegible] pluralitate

[illegible] prorsus plura[illegible] Deorum [illegible] implic[illegible] [illegible] illimitatum [illegible]

[illegible] illimitatū.

[illegible] [illegible] explicita praelata demonstrationes maioris

[illegible] positi n. 177. aliter ostendimus. [illegible]

(178) [illegible] e ens summum [illegible]; [illegible] ens summum [illegible]

[illegible] ens [illegible] habet [illegible] identicata [illegible] necessari[illegible]

[illegible] e mathematica [illegible], [illegible]

[illegible], qui [illegible] cap. 3. [illegible] demonstratum

» [illegible] unitati Dei [illegible] informant, Deus [illegible] unus e [illegible],

» [illegible] quoddam [illegible], [illegible] Deus [illegible] unus [illegible]

» bene, [illegible] summum [illegible]

» [illegible] Deus summum [illegible]

» [illegible] summe magnum

» [illegible] magnum [illegible]

» [illegible] summum magnum, [illegible]

» [illegible] summo magnum [illegible]

» [illegible] summum magnum, [illegible] summum magnum. [illegible]

» de [illegible] Deum [illegible]

Deus [illegible] abicigerem, [illegible]

» summum magnum; [illegible] summum

» magnum [illegible] in duobus [illegible] nullo mo

do posit, [illegible] [illegible] Theologi [illegible]

[illegible] Novariano inscribitur Cap. 4. [illegible] possunt

[illegible] orat. 3. [illegible] summum

[illegible] dabit [illegible]

... huius veritatis demonstrationem vidit.

Si quis autem [illegible] 174

[illegible]

## Explicatur quod ex his colligitur.

[illegible] 175

[illegible] 176

[illegible]

An esse ; [illegible] spirituali [illegible], entitatibus [illegible] supponitur, [illegible]
[illegible] exclusio [illegible] [illegible] 149. [illegible]

[illegible] Ergo 2° perfectiones [illegible] creatura, abstractione [illegible] creatura [illegible]

[illegible] [illegible] quod [illegible] ab alio, [illegible] corporea, intellectum, [illegible] realiter in Deo, [illegible] eminentialiter [illegible] [illegible] perfectionum [illegible] modo [illegible] [illegible] mixtis perfectionibus [illegible] in Deo, [illegible] perfectionum [illegible] includunt in [illegible] realitate [illegible] [illegible] excludunt [illegible] [illegible] excludunt [illegible] perfectionum [illegible] consideratione [illegible] perfectiones [illegible] modo [illegible] in Deo realiter [illegible] [illegible] realiter [illegible] repugnantium, [illegible] aliud, [illegible] [illegible] perfectionum eminentialiter [illegible] [illegible] perfectionem [illegible] in Deo; [illegible] 161. et 162. [illegible] huius [illegible] [illegible] cap. 5. [illegible] non [illegible] de Deo [illegible] [illegible] [illegible] lib. 5. de [illegible] cap. 16. [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporum, [illegible] [illegible] perfectionum [illegible] [illegible] [illegible] cap. 33. [illegible]

et autem luxerint, et sic, facta ; sicut correspondentis, scilicet, quomodo variae- tr, scd<sup></sup> in ipso, non q<sup></sup> in ipso . scdque <sup></sup> ore ; sed q<sup></sup> hic immiscamus necesse est vocat finis disp.

## Disp. 4.

## Quarat sit, aut sit relative de esse Dei res simpliciter perfectio

Dubitare dicebis an ... essa Dei, ... q. at an, et quasi . ... sit, ... relatiue ... esse Dei non est ... esse ... illa penitus ... cum qui ... de se ... nec determinata hic indifferentia de se ... specie, ... et genus ... in qualibet ... specie et species ... in qualibet indiu... etiam omnia indiu ..., ut ... graue, ac celebre huius difficultatis ... et clarius exponamus, dividamus ... sit ...

## Cap. 1. ... praemittuntur.

De ... dicere ... nec ... q<sup></sup> ... cap. de Divinis nomin. loquens de Divina natura dicat, q<sup></sup> ... ea, ... nec cum esse ... superior, et infra ... essentia ... perfecta, et limitata, quale ... extra Deum habent, ... hoc ... quomodo sit ... ut a nobis imperfecte ... imperfecte ... cendi quam ... inquiri ... illa Divina, quae licet a nobis ... imperfecte cognita, nulla in Deo imperfectio sit ... sicut ... nobilit... q<sup></sup> aliqui Phi dixerint Deum non esse ens, ut videre est apud ... lib. de ente et uno cap. 3. 4. 5 q<sup></sup> etiam in Platone observauerint ... lib. ... Ethic. cap. 6. ... ut ait Rayn. in Theologia naturali dist. 6. q. 1. art. 1. n. 3. ... voluerunt Deum esse, atque adeo non mutabilem, ... alij contrario frequenter dicant solum Deum esse ens, ... non esse entia, ut ... dixit ... Euby. orat. 5. apud Photium cap. 123 ... his verbis: in Deo ens est supra ens, nec proprie est ens, quomodo enim sit proprie ens ... cendit, ... natura ... in non ens ... similia ... de Trinit.

Orig. homil. 1. de regu. ad illud, nec aliud e extrate q. n. 160. alegauimus Greg. lib. 16. moraliu. cap. 18. ad illud Job 23. 13. ipse enim solus [illegible] en Curia 1a. Theogica cap. 2. explan. optime Bux. Serm. 31. in cantica initio multiplica. quos ex [illegible] n. 3. [illegible] Pagina, quatandi [illegible] repugnan[illegible] sine intra, sine cum extra, quia [illegible] Diu. [illegible] enim, ut [illegible] utriq. sibo situ, nempe eminentia Diuinitati, q. [illegible] elatio, purae [illegible] natura, et q. nec sit eo modo, quo nos sumus, et alia [illegible], nempe variabilis et mutabilis, ita q. ut ad scopu in hac, et seqti. disp. pcius accedimus.

180 [illegible] Persona, essentia, substantia, et natura Diuina in presenti pro equiualentis, et q. sit de illorum [illegible] equiualentia, illorum [illegible] entia in Deo supponimus ex communi usu SS. PP. ac Theologorum, et concilia. SS. PP. et Theologi predictis nominibus indistinctis utuntur. et sic seu disiunctim adeo ut unum, seu omnino [illegible] significari, cum de Deo ser. monem habent; sic in 4. concilio generali Lat. canone 2. dicitur: sic in nomine Patris, Filij, et Spiritus Sancti una natura, siue substantia anathematizet, et in epist. [illegible] Agatonis, quae habetur in 6a. Synodo generali loquendo de tribus Diuinis personis dicitur, ut constituentes animus ee diuitis, unius naturae, sine essentia. Similiter Lateranense Concilium sub Innocent. 3. cap. firmiter de summa Trinit. et fide catholica sic habet: Tres quidem personae, sed una essentia, substantia, siue natura, simplex omnino, et paulo post cap. damnamus dicitur substantia, siue natura simplex omnino, essentia. Similiter loquuntur Concilia Toletana 6. et 11. et Eug. [illegible] in instructione unionis, quae habetur in Concilio Florentino, nec non et Concilium Chalcedonense, et Ephes. quare lo[illegible] dedicabis Christi [illegible] PP. similiter loquuntur. Viderioya disp. 30 de Trinit. et Ag. tom. 1o disp. 1a no 112.

Non me latent antiquos aliquos PP. quorum meminit Petauius tomo 1o Theogicorum dogmatu lib. 1o cap. 6. dixisse Deum nec ens, nec substantiam; sed predicti PP. tantum non me latent antiquos aliquos PP. quorum meminit Petauius tomo 1o Theogicorum dogmatu lib. 1o cap 6 dicere Deum nec substantiam sed praedicti Patres tantum

tatis voluerunt Deum non subjici accidentibus. quod verissimum, si videlicet absoluta negatione est Deus non substantia, substantiam eam stoicam negarunt ap. Ambrosium lib. de fide 1. Hilarium cap. 4 de Trinitate. Galliza lib. 1 Amari. Latinum cor- de impugnans proprie nomen substantiae Stilistico concretu dicit. substantia ergo, inquit, dicitur id quod sub [illegible] rei: hoc est [illegible] propria intrate virtute substitit, quam [illegible] est solidissimo spiritu, subditaque potius quam ei de victu, quia nullius extraneae opis indiget. dicta substantia, quod illude ubi dicens, ex extremitate [illegible] nominis etymon. quamvis adhuc ista significata Deus optime substantia est, non tamen proprie cum ab accidentibus non dicitur, identitate quia solus Deus in suo est manuali nec [illegible] subsistat aliena, ut sapienti observavit Ambrosius. [illegible] incarnationis dominicae mysterio cap. 9. et 10. ubi ex scholastico nunc vidimus, necnon legitima, ubi adeo propria tempus [illegible] oportet. traditur his Petavius pluribus [illegible] gatis, unde Montoya ex [illegible] 5. n. 3. dicens. substantia magis proprie nomen aut eam [illegible] ponitur [illegible] quam proprie non invenit nomen praedicamentis accidentibus; addit, quoniam in Deo nullum est accidens, ideo totum eius cum totaliter substantia.)

(Premittimus 2°. Deitatem, eam, sive naturam usurpari [illegible] a Patribus pro aequalitate Dei quae comprehendit naturam, [illegible] ideficatam 182
sibi, sicut insipiam [illegible] [illegible] pat[illegible] [illegible] Montoia disp. 14. de Trin. sect. 4. n. 9. et 10 ex Dionisio, Cyrillo, Alexand. Aug. Nazi anz. disp. 14 de Trin. sect. 4. n. 9. [illegible], Niseno, Athanas. Chrysostom. [illegible] ex [illegible] Florentine [illegible] [illegible] 11., quorum verba [illegible] Lex 4 [illegible] anumero 8. [illegible] quae videri possunt unum [illegible] de Cyrillo in ipso limine dialogo de Trin. lib. 2 [illegible]: Divina, siquis anominare natura integra nobis, quasi in uno [illegible] ostenderis, [illegible] sacra Trinitas [illegible] in una deitate illius. plura alia vides ap. Cyrillum.

Premittimus 3°. 183
Deitatem, sive naturam, substantiam, [illegible] Dei [illegible] magis proprie accipi pro isto [illegible] unico, [illegible] quasi specifica forma Dei singulariter omnis [illegible] Divini [illegible] per quam videlicet [illegible] constituuntur unus Deus, [illegible] reddit [illegible] [illegible] Deus. [illegible] de Montoia [illegible]

illa disp. 14. sect. n. 6. audi Justinianum [illegible] in edicto [illegible] fidei confessi[onem] continente q[ue] [illegible] tom. 2. conciliorum ante 5. synodum generalem, cui est Martinorum [illegible] 2.ª sic fantem: res enim facti [illegible] nonnulla [illegible] a [illegible] naturam sive subsistentiam, et aliud subsistentiam sive personam, et naturam quidem substantiam [illegible], hoc omne [illegible] subsistentiam autem, sive personam, hoc [illegible] speciale.

104 [illegible]

[illegible] [illegible] q[uod] scientia [illegible] esse [illegible] in [illegible] physico, et [illegible] metaphysico seu intentionali, in 1.º sensu [illegible] identificatur [illegible] 2.º sensu [illegible] entitate [illegible], ideo illa [illegible] collectio [illegible] modum quis, [illegible] subsistentiam; dixi [illegible] modum quis, [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] sub [illegible] [illegible] [illegible] [illegible] discunt [illegible] tom. 1.º disp. 11. sect. 5. et [illegible] [illegible] in 3.ª [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

## Cap. 2.

# Statuitur 1.ª [illegible] et objectionibus respondetur.

105 Sit 1.ª [illegible] [illegible] absolutam, [illegible], et personalis [illegible] [illegible] substantiam, sub natura divina [illegible] [illegible] [illegible] [illegible] premissa n. 148. prob. eisdem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] collectionis [illegible] [illegible] [illegible] [illegible] divinarum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] evidentius ostendit [illegible] [illegible] [illegible] [illegible] [illegible]

constitutis inquisicy q. gu. Prog. dr; sa hyctota diuinarum fra. ibus
c ꝓfectionum collectio e tota realitas Dei: q.o oes Diuinæ ꝓfectiones si stituta le
ssia, su[illegible], au[illegible]za Dei supra q tota realite; com [illegible]ut; et sic supplet
mia c uideri: [illegible]plicat [illegible] q.a tota Dei realitas istali [illegible] mi[illegible]
fralitatibus, sui, oeptis, aut[illegible] tiobus supra ven[illegible]cabilib. 186

[illegible] ane

[illegible] ponis nr obserua ꝓf[illegible] initia [illegible] realite disguibi fralitr uidera
ti ponunt, t distributiue, [illegible]collectiue, 1.o modo cas iminas in arg[illegible]
quo pbanimus nr, 2.o modo si [illegible] oes ꝓfect.es su[illegible] collect.o, e
[illegible] modo, [illegible] in[illegible] duntr, sd includunt, nec si statutiuum, sd istitutum
enim qp [illegible] dintegu la [illegible] sit stitutum e pars, c[illegible] stitutum totum. Adhuc
tm hoc etiam modo tota Dei realitas, siue tota diuinarum fralitum, c ꝓfectionum
colectio ꝓdici [illegible] ueri, passiue nimirum su[illegible] pto. ly [illegible], [illegible] stitut.
pat si dica actiue, q.a uide[illegible] st[illegible] e ex fralitatibus [illegible] incipiam in-
cunit, Nec [illegible] ratio ꝓuia ulterius ꝓbanda inmorar[illegible] idunm, aut alie-
nu obuiu [illegible]. 187

Obicit 1.o si tota Dei realitas stitueretr oibus suis ꝓ
fectionibus, tam absolutis, quam relatiuis, tali realitas esset a multiplex
[illegible] a multiplex: q.o tota Dei realitas [illegible] sibus suis ꝓfectio
tam absolutis, quam relatiuis; maior pbr. q.a talis realitas includeret ali-
qua [illegible] dicta [illegible] tres ꝓfectiones relatiuas distinctas ꝑso
narum; pbr etiam mia: nam [illegible] e atq, a sapientioribus Phis traditum Deum
ce oino simplicem. Distingo maiorem tali realitas esset a multiplex: mul
tiplicitate ꝑsonarum, siue ꝓfectionum relatiuarum, sdo: esset a multiplex multi
plicite [illegible], siue essm [illegible] pro toto illo unico, q.d e quasi spcifica fra
[illegible] singularitr [illegible] oibus sibus Diuinis ꝑsonis, nego [illegible] min [illegible]
distingda, sdo in 2.o sensu, sdi 1.o nego, realitati Dei [illegible]nit, c plura sita
ꝑsonarum, c simplitas esse, siue Deitas: simplitas enim Dei ex [illegible] suo, ita
singularitr ꝓfecta e, ut oes ꝓfectum colligat, q.d nisi ita esset nisi [illegible]
trinicam [illegible] c ꝓfectam [illegible] boni, quæ in simplicissima [illegible]
[illegible] neqt [illegible] ꝑsonarum pluralite. Qua in [illegible] pbat.o adducitur [illegible] 188

verū quidē ē ad solutiō data nō officit, pluralitas enī p̄sonarū [illegible] Dei simplicitatē nullatenus minuit, nec in [illegible] valet in Deo ..., ē realis compositio: [illegible] Dices ubi [illegible] pluralitas p̄sonarum, et unitas ē compositio; sed in Deo ē pluralitas, et unitas, nimirū [illegible] p̄sonarum, et unitas ess. ut docet fide [illegible] g.o in Deo compositio. Respondeo distinguendo [illegible] ubi ē pluralitas, et unitas in aliam ex unione physicam ē compositio: [illegible] do: ubi ē pluralitas, et unitas non resultans ex unione physica [illegible] in identitate unius cum pluribus compositio nego maiorem, minorem etiam distinguo: sed in Deo ē pluralitas et unitas. priori nō dico nego posteriori modo concedo minorem, et cons. nego: ... realiter separatis ... nequit simul cum illis componere aliquod totum physicum, clari: si enī ... illa ... separat intrinsece licet sint realiter distincta, non tamen physice unitis ... ut totum ... aliud physice componerent, trinitas dinis p̄sonae realiter intrinsece dist., nihilominus sunt unum, reclamante ipso Verbo Joan. 10. 30. ego, et pater unum sumus, et dicente Joane epist. 1.a 5. 7. tres sunt qui testimonium dant in cęlo, ... Verbum, et Spiritus S. et hi tres unum sunt: scilicet unitate identitatis excludenti eorum quamdiu ... nem: et non unum unione supponente eorum ... dist. ... in compositione physica, et reali.

(19) Obiicitur 2.o tota Dei realitas communicatur filio a Patre: sed relatio relativa, qua ... Trinitatis p̄sona reddit Patrem, non communicatur filio a Patre, siquidem filio non communicatur esse Patrem, ut nos docet Divina fides: ergo ... illam relativam includit tamen ... minorem tota Dei realitas ... maiori quia si filio non communicaretur a Patre tota Dei realitas filius esset minus Deus, quam est tota Trinitas, in qua est tota Dei realitas: sed ... Divinae fidei, et ... intrinsece explicat aliquam ex Divinis p̄sonis esse minus Deum, quam ... esse Deum est indivisibilis entitas non admittens magis, aut minus, ... ergo tota Dei realitas communicatur filio a P.

191 ... maiorem tota Dei realitas ... praecisa ... omnia ... Divinis p̄sonis, quae relativa, et omnia ... p̄sonis communicatur filio ... tota Dei realitas ... cum ... Deus ... communicatur filio ... maiorem ... minorem ... Dei realitate ... in ... sensu ...

[illegible] Dei [illegible]
esse Deum, qui filius non est tres personas, sabellica; Inveniemus igitur [illegible]
libet: habet quin non tota natura Dei, prout haec complectitur Unicam etiam personas; id
totam naturam, prout haec complectitur tota adaequata, quibus constitui totum illud
unicum, quod est quasi specifica, tradidi, notavimus nº 185. haec fra a praecepta
fidei non minus, qua tota trinitas est Deus, quam eidem Deus, hanc enim Apost. ad
Philip. 2. 6. [illegible] asserit, cum ait; qui cum in forma Dei esset, de eadem
sic scribit Aug. l. 7. de trin. cap. 10. [illegible], nec infirmis, in formata ipsa
ibi est aeterna, immutabilis, quae substantia; vide Cont. tom. 1. disp. 5. sect. 2. nº 4.

# [illegible] 3.

## Secunda conclusio proponitur, et probatur.

Sit 2º non esse Divinam realiter constitutivum deitatis, sive naturam substantiam 193
aut essentiam Dei sumptam, toto illo unico, quod est quasi specifica tradidi singula
riter omnis [illegible] trium personis [illegible] comprehensionis n. 185. ex qua 2º
ratio seq. non esse Divinam perfectionem constituere Deitatem, sive essentiam Divinam in prius dicta
[illegible] dato, quod omnis Divina realitas sit perfectio [illegible] omniorum [illegible]
qua vero sequi existimavi in illo discidio indicato nº 153. [illegible]
huic 2º Aurel. in 1º dist. 8ª art. 2. et seqq., et dist. 33. q. 1ª art. 1º
et 3º Valent. lib. 1. de trin. cap. 29. in response ad 4um argumentum, et alij re
lati a Mont. disp. 5. de trin. sect. 1ª docentes Divinas relationes indica
tas nº 153 non esse essentiam substantiam et quidditatem Deitatis, sive naturam, autem
Divinam [illegible] tuetur Ex. [illegible] lib. 4. de trin. cap. 5. Vazquez in 1ª
ptem disp. 121. cap. 2. et in pluribus alijs, quorum fit Montoi. de trin.
14. sect. 2. accedunt aliqui Thom. quos refert, et defendit Con. disp. 3. de trin.
nº 50. 194

His namque est disputatione [illegible] Deitatem, sive essentiam
Divinam sumptam in proprio sensu; [illegible] Divinae realitates ad illam pertinent
[illegible]; [illegible] apud multos [illegible] multis [illegible]

cyrilli [illegible] testimonij: quæ produxit ea sect. 2 an.º 8. eruditus Mon-
tesin: ad quæ videri possunt, cæteraque hic præterimus, tum ne longiores simus, tum-
etiam, quia eiusdem, aliorumque PP. testimonia iniecunda erunt, ut tulerit
sequentibus probationibus.

195 2.º pbr authoritate D. Angeli, qui in 1.um dist. 33. q. 1.ª
art. 1.º corpore, inquit, verum inquit respectus pertinens ad naturam relationis
quæ non pertinet ad rationem eius &c., et 1.ª pte q. 33. art. 3. ad 1.um docet proprie-
tatem non includi in intellectu omnium, in intellectu enim personæ Patris illius Deus
dicitur [illegible]: ecce docet [illegible], præter proprietatem singularum personarum non in-
cludi in quidditativo [illegible] Deitatis omnium personarum Patris [illegible] Deitatem
[illegible], quod in re nostra clarius, alia [illegible], et ab authoritate, ea ad
[illegible] gradum [illegible].

3.º pbr si dignæ relationes pertinerent [illegible] ad Deitatem
196 [illegible] in prædicto sensu, tunc tota Deitas esset in singulis divinis personis
[illegible] quælibet divina persona esset Pater, et quælibet filius, et quælibet Spiritus
S.; sed utrumque [illegible] contra divinæ fidei: ergo dignæ relationes non pertinent [illegible]
ad Deitatem [illegible] in prædicto sensu: ma pbr: [illegible] enim tota deitas [illegible]
personæ illa, quæ non [illegible] omni deitati [illegible]; [illegible] non [illegible]
Deitatis [illegible] persona illa, quæ tota deitas [illegible]: ergo si dignæ relationes Deitatem
[illegible], tunc tota Deitate [illegible] quælibet divina persona, et quælibet [illegible]
personis [illegible]; syllogismi minor [illegible] ex [illegible] Later. sub Innoc. 3. [illegible]
namus dogma Trinitatis, et ex Athanasij Symbolo non confundentes personas
nec substantiam separantes, audi eundem Athan. orat. 3.ª [illegible] Sabel. paulo
post [illegible] scribentem: [illegible] plenitudo Deitatis, et integritas Deitatis
est Pater ut Pater: universa plenitudo Deitatis est filius ut filius, quando
[illegible] amborum una [illegible], [illegible] se in utroque exhibet, [illegible]
[illegible] fides [illegible] orat. 5. [illegible]: filium esse Deum de Deo perfectum de
perfecto, totum a toto, plenum a pleno, [illegible] illustrat Mont. an 17 usque
ad 23.

197 4.º pbr Deitas quatenus singulariter [illegible] omnis [illegible] Divinæ personæ

Psor: i. P's adequatu conceptu, eum e aliqd absolutu, i. ee absolute excludit ee relativu; sed constituerentur ex relationibus divinis, aut illas in conceptu in cludere constitutive, neneit aliqd absolutum, pot ee absolutu exclusive ee 77
relativum: q. Deitas quatenus singulariter e omni relat. divino propo
nis 2°. adequatum conceptu suum n. constituitur ex relationibus divinis, nec illas
in conceptu constitutive includi. pb. mai: cum tradit in concilio Tolet. 11. Quum n. dicitr
ad aliqd sicut Pr ad filiu, et filius ad Prm, tunc n. Deus ad aliqd n. in Deo
cum dicts accepto, n. in Deitate includendo constitutive relatio, t Patrem, ad filium
t filij ad Prm, candem mare inter alios SS. Patres tradit Aug. in psalmo
68. et lib. 5. de Trin.e cap. 8., et 11., et lib. 7. toto cap.e 2. et lib. 8. cap.
1. et lib. 11. cap. 10. passim q. addit; minor evidens; sicut Deitas in conceptu
sua constitutive includeret relationes n. excluderet illas eodem modo, quo Humanitas
suo supposit. nisi conceptu sua constitut. excluderet constitutive sui; id est esse
tota conceptu partialiter. et apta terminum implicat. contradictio.

§. 11. P.

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filio communicat quidquid e de quidditate constitut. Deitatis suppositiva in hoc sensu; .i.
Patrnitas n. communicat filio: q. Paternitas n. e de quidditate, et constitutive Dei
tatis suppositiva in hoc sensu, ca liquet, minor, divina fides nos docet, maiorem
ostendo. q. a Pr filio communicat Deitas supposita in hoc sensu, id est implicat q. d
communicet Deitas supposita in hoc sensu, quin communicet quidquid e de quidditate
et constitut. Deitatis suppositiva in hoc sensu: minor patet: implicat enim in terminis
deitas illigi n. illa ......

6. pb. Deus n. differt Pr a filio; id differunt 299
si Deitas constitueretur ex paternitate discretiva Patris a filio: q. Deitas
n. constituitur ex paternit. discretiva patris a filio; minor patet: nequit enim
n. ee discretivum, aut differentiale q. d in quidditate sua constituitur discreti-
vo, aut differentiali prato; maiorem, ... quem passim tradunt celebres PP. Atha-
nas. Dialogo 1a. Trinit. Gregor. Nazianz. ...

ido: cruor nil frequtius ... a Pe. altro ... ferre, ... Deuteronomio, ... in
Patre ap. Athanas. Dialog. 1° Anomiu, seu Anomius obiectione
[illegible] ... dicitur Pr. a filio, respondet ex ... nequaquam differt ... subst.
... esse, ... esse, et filium esse; similia habent ... et alij
quorum verba refert Mont. disp. 42. de Trin. sect. 3. an. 8.

... 1° obietr:

200 illud ... nota, quod Ariani contendebant rationem ingeniti, seu innas
cibilis conuenienti Patri, continere ... ad substantiam, seu naturam Dei
ut inde colligerent diuersitatem substantiae, aut naturae, quoniam non ingenitus
... Basil. lib. 9. ... Epiphan. haeresi 76, ... soluit
... PP. sanctus Nazianz. orat. 32. et 35. Ciril. Alex. toto lib. ...
Thesauri et dialogo de Trin. lib. 2. Aug. lib. 5. de Trin. cap. ... et alij
quos ... PP. ... ostendit Montoia eadem disp. ... de Trin. sect. 2.
n° 16. et Hallius disp. ... 1. sed ... negant ingenit... , siue in
nas... conuenienti Patri esse ... aut naturae Dei, quod ex hoc ...
... infertur quod Ariani impie contendebant, ... hanc ...
... quo ... illudam: si ratio ingeniti, conueniens Patri ... continet
ad ... Dei, ... non conueniret filio, quoniam filius non est ingeni
tus; sed ... conuenit filio ... ratio esse ingeniti ... Pa
tris, siue Patrem ... Dei, siue ... hic ...
... filio, quoniam filius non est ...

201 ... potest ... ex
... Mont. ... quaedam ... satis, ...
... uidetur ... quis ad hoc ... suppono ...
... sic ... pt. ... Diuina ...
... relationibus, ...
... docet: essentia communicatur filio: Pa
ternitas non communicatur filio, ... Diuina ... adaequatum ... Deitatis
... non ... relationibus, ... includ...
... hic ...
... impossibile, quod ... permaneat totum, ...

sic excludatur inclusum, aut quod [illegible] illigatur totum extra [illegible]

ut adhaec, et alia arguta similia suppleant, dicant aliqui [illegible] complicitum, et explicitum supplementum in Deitate, sicut [illegible] in di[illegible] relationibus, ut addunt dicunt: Deitatem [illegible] complicitum [illegible] suum [illegible] ex divinis [illegible] implicitum causam [illegible], [illegible] qui [illegible] indistinctum complicitum Deitatem suppositum a complicitum supplementi relationum, [illegible], Deitatem [illegible] suum [illegible] ex divinis relationibus [illegible] explicitum causam [illegible], sed [illegible] distinctum explicitum Deitatis supplementum ab explicito [illegible] relationum; unde [illegible] causam Filio a Patre totam deitatem [illegible] supplementum Deitatis; [illegible] totam [illegible] complicitum, [illegible] Deitatem [illegible] explicitum supplementum [illegible] aliquam relativum, sed omne abiectum, et omne [illegible] Divinis personis.

Mihi tamen [illegible] complicitum, et explicitum suppletus dicto [illegible] potius complicari, quam explicari [illegible] audio, quod [illegible] subinstat [illegible] video, [illegible] explicitus ille [illegible] suppletus, [illegible] deitas [illegible] dicta a Deitate complicita, [illegible] explicatio totius Deitatis complicitae, sive Deitatis complicitum [illegible] supplementum suum; [illegible] quod [illegible] falsum [illegible] modo sic: [illegible] explicitus suppletus deitatis supplementum explicat quidquid [illegible] includi [illegible] omne Deitas complicita, sive complicitus deitatis suppletus; [illegible] Deitatis [illegible] explicatur, suppletus explicitus Deitatis [illegible] explicita tota Deitas, [illegible] partialis deitas, [illegible] deitatis: [illegible] aliqui [illegible] deitas complicita, sive complicitus deitatis suppletus includit [illegible], et omne relationes divinas: quod has ipsas explicat explicitus Deitatis suppletus: [illegible] explicitus suppletus deitatis [illegible] communicatur [illegible] communicantur [illegible]; unde [illegible] inferatur: [illegible] deitas [illegible] explicitum supplementum [illegible] relativum et non [illegible] abiectum [illegible] principium.

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Et 2°. duo illi deitatis suppleti explicitus videlicet, et complicitus, [illegible] dicti, [illegible] indistincti? si [illegible] indistincti: [illegible] explicitus deitatis suppletus includeret omne, [illegible] includit complicitus suppletus Deitatis; [illegible], et proinde complicitus [illegible] indistincti [illegible], [illegible]

cadę indistin. diuina; alaucio? vor. implicitius Deitis implicis destituitr partialitr ex diuinis relationibus. partia tr ex dinis relationibus destituitr ex [illegible] Deitatis: [illegible] tenent nra arguta; sicut dicti i pejudi. [illegible]: q° rc. accidit deitas nincludens distinctiue dinas relat. ; [illegible] patet ; nā acceptus ille ex duobus pejudicis, qui n̄ [illegible] dit distinctiue dinas relationes [illegible] de [illegible]: pejtuca: q° datr aliquis deitis [illegible], inquo tota deitas explicatr nime. [illegible] quid [illegible], distinctiue dinas relates, [illegible] nā expu [illegible] Deitis acceptus e., inquo tota deitas explicatr, [illegible] deitis [illegible] q° vos n includit quiditiuę, distinctiue diuinas relationes: q° datr aliquis deitis [illegible], inquo tota deitas explat nin [illegible] quiditiuę, distinctiue diuinas relationes: q° diuina essa tota Jcipitr, quin [illegible], ut quiditiuę, distinctiue includens relat. dinas, ac per [illegible] de quo ad subitia [illegible].

[illegible] respondet

[illegible] tom. 3. in 1.a p. te. i. q. p. 76, e. [illegible] disp. 3. de trin. an.° 114 [illegible] dicit Dinas relationes [illegible] Deitę, scu essa dina, solę ut modos essales; [illegible] nil aliud efficit, quā [illegible] dina relat. ec[illegible] essali, a quiditiuo Deitis [illegible], quare n̄ec, nā modus essalis n̄ [illegible] essa, [illegible]. [illegible], quę admodū modus phicus n̄ includitr in realiter entitis modificatę, [illegible] additr toti entitati, nobis [illegible] sua [illegible] Jonet q° q.° [illegible], trinitatis relationes n [illegible] incessa Dina, sicut in hoc includitr animal, q.d essentialitr quiditiuę, distinctiue includi; [illegible] diuinę relationes sunt essalitr [illegible] ab essa Dina, sicut [illegible], sicut subritiales, [illegible] hypostatibus [illegible] diuersitatibus [illegible].

# Arguta diluuntr, et respondetr.

203 [illegible] obiicies, [illegible] orat. 39. in sancta lumina, ubi dicit trinace Deitę e. eius verba, unęq in tribus deitas [illegible], et tria unu, ea [illegible], in quibus di

diuinitas, tut magis ppe dicq, qz diuinitas e, scilicet Damasc. fidei
ortho lox cap 11. cū: cuz v.o xata, i. quibus diuinitas e (sine ut exactius
loquar) quæ sū ipsa diuinitas e. Similiter etiā alij quidā P.P. loquuntur, quo
rū verba colligit Montoya disp. 24 de trin e sect. 1.a q.o x.a pruaitor dinq
relatiōnes s. [illegible] sine diuinitas

Quando prosequitor P. [illegible] elegi posse loquutor 204
tam de diuini [illegible] x.a usu [illegible] originā n.o 184. et x.a quā s.a rāa 33.o po
[illegible] n.o 187. tum etiā de deitē x.a usu ut: primitā n.o 185. et x.a quā
[illegible] 2.a rāa [illegible] posita n.o 193. side diuinitē in 1.a usurpat: loquant
[illegible] loquutor ait Montoya ea disp. e 14 sect. 4. n.o 10. nil [illegible] ide ) nos in
[illegible] potuit aduersarii, diuinitz enī inea usu [illegible] et: Vtabui ex tribus
Diuinis p.sonis, et duobus, et tribus tā absolutis, quā relatiuis, con. 183. pba
mus, [illegible] uebunt [illegible] P.P. 1.o neq 3.o; sed 2.o nil vouebunt, sed neq [illegible] ebunt
1.a 3.o etiā si de deite in 2.a usu pat: loquantur; nen [illegible] asserunt diui
nitē suppla pro illo unico, qd e quasi specifica fra. [illegible] singu [illegible] ex tres mu
nis [illegible] diuinis p.sonis [illegible] existentibus diuinis; sed in hoc sensu solā
asserunt identitē realē, et ras e: q.a diuinitas inea usurpat: sistitutio ex
diuinis relationibus mysterium [illegible] initas destruit ut ex neq 3.a pbatiōbus
anti capite [illegible] stat: eius realis identitas cū illis [illegible] illis mysterium
Trinitas adstruit, at nullus P.P. destruere; sed oq [illegible] contrariē mysterium
loquuntur ergo illi, et siles alij locutiones neq 3.o efficiunt.

Obicies 2.o D. 205
Angelicū qui 1.a pte q. 27. art 2. ad 3. ait: in ipsa enī e.ffi [illegible] diuini
[illegible] Verbo, et Verbū intelligibiliter procedens, et pricip Verbi: q.o in essa Di
uina includitur, et relatio verbi, et relatio Patris, et pq. terea q. 39. art 6.
ad 24 docet qd sicut e pbe ista pp.o Pr e Deus, sumendo Deū pro
Deitate, ita et ista Deus e Pr e nullo modo p.r accidens: q.o [illegible] essenti
[illegible], [illegible] sine [illegible] uenit cū Diuinā relatiōe Patris: ergo x.a D. Angel. diuinis
relationes [illegible] sine de Deitē, siue essa Dei.

Ly similiter non significare inclus. Virtual. alio-
qui enim ipse D. Ang. sentiret cum a nobis n.º 195. relatis procul dubio repug-
naret, sola itaque inclus. identitatis realis [illegible] significat eo ven [illegible] ut
p. [illegible] quam colore exprimit [illegible] relat. [illegible] linum, verbi [illegible] ipsae
a P.e [illegible] divinum, quin sit [illegible] in aliqua ma, aut subta; distinguen-
206 do igitur [illegible] ergo [illegible] recedendae inclus. reali, sive per identitatem
[illegible] dari inclus. formali, et quidditativa, sive virtua.

207 Ad 2.um respondeo
notando ly Pr. accipi posse [illegible] sola paternitate, [illegible] re-
sultante ex Paternitate, et essentia divina, si 2.º modo accipiatur [illegible] illa
ad praesentem disputationem non spectant, in qua sola de inclus. Patris in
[illegible], si 1.º modo accipiatur [illegible] huius Pater
est Deitas, et 2.a Deitas est Paternitas; deinde dico, et ad obiectionem res-
pondeo utramque esse per se per se[illegible] identitate reali inter subtum, et praedicatum, sed
neutram esse per se per se[illegible] formali, sive virtuali [illegible] deitas in Paternitate
[illegible] in Deitate includitur formaliter, et virtualiter, hoc 2.um satis [illegible]
[illegible] an.º 193., [illegible] disputatione probabitur, [illegible] mo-
dos itaque dicendi per se, quos cum Philosopho logici distinguere solent, [illegible]
est per solam identitatem realem [illegible], quemadmodum de hoc pra-
[illegible] risibile, alius per identitatem formalem, aut quidditativam, aut virtualem quemad-
modum praedicatur de hoc rationale, [illegible] per se [illegible] ab Ang.
D. [illegible] eiusdem [illegible] videre potes, 2.a p.º [illegible] eodem
Ang.º Doct. negatur, non solum verbis illis n.º 135 relatis, sed etiam disertis
7 [illegible] q. 8. de pot. art. 2 ad 6. ubi dicit: non praedicatur Paternitas de essentia
5 divina per se [illegible], [illegible] et [illegible] in Pa-
ternitate, [illegible] dixi, [illegible] relat. [illegible].

Obiiciunt 3.º
208 Deitas non est [illegible] dinis relationibus [illegible]: ergo essa
[illegible] identificatur dinis relationibus: Respondeo distinguendo ant: Deitas

Deitas nierct essaliter, sic divinis relationibus non identificaretur ra, ideo, si divinis relationibus non identificaretur constitutive negatur ans. Deitas per se ipsa essaliter petit identificari ra cum divinis relationibus; unde si hanc realis identitas deficeret constituti deitas, qua non adimpleretur essalis exigentia illius, atex relationibus non constitueretur deitas, nec cum illis in hoc sensu identificatur essaliter; unde, licet divinis relationibus non identificetur constitutive deitas, non deficit, imo impossibile esset, si ex relationibus constitueretur, ut ostendimus quia antecedenti cap. posita prima 2°.

¶ ...

Deitas petat, ut ipsa habeat summam identitatem cum omni seu identificato; et haec summa identitas, ubi deest identitas constitutiva deitatis et relationibus; ergo Res distinguo maiorem: summa deitas simplicitas petit, ut ipsa habeat summam identitatem possibilem concedo maiorem: impossibilem maiorem nego: summa deitas identitas possibilis cum divinis relationibus est realis, non formalis, et constitutiva, ut ante cap. probatum est, si ex divinis relationibus constitueretur, deitas communicabilitatis perfectio detraheretur deitati, et divini Mysterium destrueretur.

# Cap 5
## Solvitur alia obiectio

Obicies 5° Deitas in sensu patrum includit constitutive omnes rationes ... 114
tum; ideo per haec relativum, et distinctivum personarum non essale ... sic acceptis: ergo Deitas sic accepta includit constitutive perfectiones relativas et distinctivas personarum. Minor Sillogismi probatur 1° Trinitas, sive Trinitas distinctarum
... relationi-
bus ... et distincti distinctivus personarum; per relativas perduerentis; et per distincti distinctivum personarum non essale deitatis sic acceptis patrum; 2° Summa perfectio

14 pfectio in n linea nincluden: q pfect. e exuale. dicitr sic accept pretij; sa
summa pfectio in oi linea, n inclu, sus impfect. cstituitr exuale ex relatio
nibus diuinis: ergo haec n exualitr dicitr sic accept pretij; m ... ab ... nec p
q ee tra Dei plena, quq. caret aliqua pfect. simplitr, min. q, pq diuine
relationes n pfectiones s. pfect.

3. subsistere, et p'sonare modo inc... omni pe
fectissimo e exuale dicitr sic accept pretij; sed subsistere et p'sonare modo inter-
se poites pfectissimo cstituitr exualitr ex relationibus, aut p'sonalitatibus
diuinis: ergo haec n exuale dicitr sic accept pretij.

21 4. ... realis identitas cum ...
is relationibus, ... p'sonalitatibus, e exuale dicitr sic accept pretij; sed haec
realis identitas cstituitr exualitr ... relationibus, aut p'sonalitatibus:
ergo ipsa n exuale pretij dicitr sic accept. 5.

5. Paternitas, siue relatio Patris
e pretij cstitutiuum eius Patris; sed essentia Patris e Deitas supponens pro Patre Dei; ergo
Paternitas siue relatio Patris e pretij cstitutiuum Dei supponens pro Patre Dei; ... idem
q argumtum instaurari pt in filiat., et in spirat. passiua, ad probandum
relationes etiam Patris, filij, et Spiritus S. ee pretij cstitutiuum deitatis supponens
pro persona Dei.

Ultj. Hae, et similes alia ... diuinitr detecta ...
15 equiuocat. illi instri pretij exuale; etenim exuale dicitr q.q. de essa prbr
ab illa petit, sicut dicitr naturale q.q. a natura petitr, et ioni equiuit. Etiam
sicut nq q. a natura petitr, et ioni equiuit e pretij nat cstitutiua: ita simlitr nq
q. ab essa petitr, et ipsi equiuit e cstitutiuum eius, et racos ... siue natura, siue
essentia, aliud petitr, ut cstitutiuum, et aliud, ut p... , simplica, siue metha
ca; ignis vq petit, ... formale fra sua, et calorem, alterum, atq aliud, ne subs-
tiale fra sua petit, ut cstitutiuum ... sua, ... ut phica propriet. ...
sup additum: species huma petit ratioe, risibile, et admiratiuum; ... rato-
nale petit, ut cstitutiuum, risibile vero, et admiratiuum, ut methacas proprietes
suas, siue puta p'ncipalitr reale sup additta huc eius, multa alia exempla
similia suis ... occurrunt.

[illegible] ut [illegible] quatenus [illegible] 2° modo [illegible] 216

[illegible] 1° modo [illegible] una [illegible]

[illegible] sola [illegible]

[illegible]. Sic [illegible] 3° modo [illegible]

[illegible] quae [illegible]

quae appellamus una, sic [illegible]

[illegible] animal rationale, quod [illegible] non [illegible] 4° modo [illegible]

[illegible], et [illegible] dicuntur [illegible] 1° modo, ut [illegible]

[illegible].

[illegible] 217

[illegible] Deitati [illegible]

[illegible]

[illegible] aliquo [illegible]

[illegible] Deitati [illegible] nego [illegible]

[illegible]

[illegible] fecunditas [illegible] Deitatis [illegible]

[illegible] nego [illegible] Deitati [illegible]

[illegible]

[illegible].

[illegible] in omni [illegible] 218

[illegible] Deitatis [illegible]

[illegible] Deitati [illegible]

[illegible] una [illegible]

[illegible] et alia [illegible]

[illegible]

[illegible] tamen [illegible]

de Trinitate [illegible], ut n. 163 [illegible]. [illegible] tamen [illegible]

[illegible] 93

218 [illegible] nego [illegible] Deitatis [illegible] in [illegible] formam [illegible] [illegible] [illegible] absoluta [illegible] [illegible]; idest, [illegible] [illegible] [illegible] Deitatis [illegible] [illegible] linea, [illegible] absoluta [illegible] [illegible] [illegible] Personalis [illegible] [illegible] divina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

219 [illegible] [illegible] cum modalitate [illegible] magis [illegible] et Personali modo [illegible] Deitatis [illegible] [illegible] [illegible] negabis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad 43 [illegible] [illegible] [illegible] Deitatis [illegible] [illegible] [illegible] Deitatis [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Deitatem et Paternitatem [illegible] [illegible] [illegible] Deitate, et Paternitate [illegible] utraque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] n. 89. [illegible] [illegible] Paternitatem et [illegible] [illegible] [illegible] mixtam.

220 [illegible] [illegible] [illegible] [illegible] [illegible] Paternitas, [illegible] Patris [illegible] [illegible] Patris [illegible] [illegible] [illegible] Patris [illegible] Patri [illegible] [illegible] Deitate, [illegible] Patri [illegible] [illegible] [illegible] Patris, [illegible] [illegible] [illegible] Patri [illegible]. Paternitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spiritus Sancti.

## Ass. 3 stabilitur [illegible]

Jam ergo [illegible] eo loco [illegible] n. 186 Dei perfectiones absolutas [illegible] 221

[illegible] divina [illegible] in statu [illegible]

[illegible] divinas [illegible] in statu [illegible]

[illegible]

[illegible] n. 187 [illegible] divina [illegible]

[illegible] Dei realitas [illegible]

[illegible] Dei realitas [illegible] omnibus [illegible]

[illegible] Dei [illegible] omnibus

[illegible] denique [illegible]

[illegible] divina [illegible]

[illegible] divina [illegible] perfectiones absolutas [illegible] Dei perfectio-

nes absolutas [illegible] divina [illegible]

[illegible] physico [illegible].

[illegible] Syllogismus [illegible] 222

[illegible] n. 189 [illegible]

[illegible] Dei [illegible] Dei [illegible]

[illegible] Deus [illegible]

[illegible] n. 185 [illegible]

[illegible] Dei [illegible]

[illegible] in [illegible]

[illegible] n. 187 [illegible] perfectio-

nes absolutas [illegible] relativas [illegible]

[illegible] Dei realitas [illegible] divina

[illegible] divina [illegible]

[illegible]

[illegible]

223 [illegible] Thomist. [illegible] Metaph. [illegible] cap. 31. [illegible] cap. 8 [illegible] cap. 13 [illegible] tom. 1 disp. [illegible] 10, num. 201, [illegible] metaphysica [illegible]

224 [illegible] metaphysica [illegible] attributorum [illegible] metaphysica [illegible] attributa [illegible] metaphysica [illegible]

225 [illegible] Bonitas, Sapientia [illegible] metaphysica [illegible] ad Romanos [illegible] metaphysica [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Dei rati[onem] [illegible] absolutas

[illegible] [illegible]

[illegible] Dina [illegible]

[illegible]

[illegible] absolutas [illegible]

[illegible] attributa [illegible]

[illegible]

[illegible] perfectionis absolutæ [illegible]

[illegible]

[illegible]

[illegible] ... 115

[illegible] ... 221

[illegible] extri[n]s[e]ce [illegible] [illegible] positioni [illegible]

[illegible] negari posse negando attributa in Deo [illegible] attributi [illegible]

negari attributa [illegible] secundarias [illegible]

in Dina [illegible]

negari [illegible] attributa [illegible]

[illegible] attributa, sive perfectiones [illegible] attributum vo-

[illegible]

[illegible] attributorum [illegible]

[illegible]

[illegible] veritate, [illegible] humanæ [illegible]

[illegible] eius humanæ [illegible] ... 228

[illegible]

[illegible]

[illegible] attributorum [illegible]

[illegible] attributorum [illegible]

[illegible] attributorum [illegible]

[illegible] perfectioni [illegible]

[illegible] [illegible] cum perfectione. hoc tamen effugiunt. Aperte [illegible] [illegible] ex dictis n. 203, et 204. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] conceptus cum Deus [illegible] [illegible] [illegible] [illegible] attributa [illegible] [illegible] [illegible] summe perfectus in [illegible] [illegible] [illegible]; [illegible] [illegible] cum Deus [illegible] [illegible] [illegible] [illegible] cum summe perfectus in [illegible] [illegible]. [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] attributa [illegible] [illegible] [illegible] attributa, [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] legitimae; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ad [illegible], [illegible] cum Deus [illegible], [illegible] cum summe perfectus, [illegible] [illegible] [illegible] [illegible] attributa; [illegible] optime, quod [illegible] cum Deus [illegible] sit [illegible] cum summe perfectus, quamvis attributa [illegible] [illegible].

## Cap. 7

## Diluuntur quae contra sunt.

229 [illegible] 222 [illegible] nostrae [illegible] n. 224 impugnata objectio [illegible] [illegible] [illegible] [illegible], quorum [illegible] dicunt. [illegible] esse velut pelagum quoddam immensum, infinitum et interminatum: [illegible] [illegible] Dei non magis esse una perfectione, quam [illegible] [illegible] in [illegible] attributum, esse non esse aliud et aliud: [illegible] de [illegible] [illegible] [illegible] et substantialiter attributa. [illegible] Anselm. cap. 17. Monologii, attributa Dei non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. et cap. 15. ita [illegible] [illegible] de attributis et essentia Dei: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magis quod sit monstrat. [illegible] [illegible] [illegible] aperte videtur docere, attributa Dei [illegible] [illegible] Deus [illegible] [illegible], [illegible]: [illegible] [illegible] [illegible] [illegible] tenent [illegible] [illegible] [illegible] [illegible] inquiunt: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] authoritatem ex [illegible] [illegible] a Montoya [illegible] 8. [illegible] et [illegible] sequentibus, [illegible] [illegible] [illegible] [illegible]

[illegible]

230 [illegible] ab authoritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex n. 225. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], non aliud volunt, [illegible] [illegible] attributorum [illegible] [illegible] [illegible] identitatem, [illegible] [illegible] [illegible] [illegible] [illegible] attributorum, [illegible] [illegible] etiam [illegible] [illegible] esse [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] impugnant. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] lib. 6. de Trinit. cap. 4. [illegible] humano [illegible] [illegible] non hoc est, quod est fortis esse, aut prudentis, aut [illegible] [illegible] [illegible]

[illegible] potest [illegible] nimius, clarius [illegible] Deo [illegible] nos esse
[illegible] aut [illegible] esse, aut sapiens esse, [illegible] de illa, [illegible] nihil
simplicitate, multiplici [illegible] quod [illegible] significatur.
[illegible] in Deo [illegible] dictarum. [illegible] ostendat, [illegible] non est
in Deo [illegible] actione, [illegible] opposita identitate. [illegible] Anselm. [illegible] doctrinam
obiectus, [illegible] verba ex cap. 17 Monologii: [illegible]
quidquid dicatur, corpus, [illegible] [illegible] [illegible] [illegible]
[illegible] corpus [illegible] singulis horum [illegible] id quod [illegible]
[illegible] summa essentia nullo modo [illegible] autem verba ut videtur [illegible]
Anselm. excludere a Deo [illegible] compositionem qualis in hoc [illegible] idque etiam
sensu exprimitur [illegible] Deus [illegible] quod [illegible] excellens, [illegible]
[illegible] quod sit Deus, [illegible] nisi attributa [illegible]
[illegible] ipsa divinitate, et quid Dei, [illegible] id explicat August.
lib. 5. de Trin. cap. 7. et lib. 15. cap. 6. et lib. de [illegible] vera vita cap. 3. [illegible]
pro solutione [illegible] ab authoritatibus [illegible] quisquis volet, [illegible]
[illegible] quem [illegible] q. 4. dub. 5. [illegible] testimonia singulatim expendit
et [illegible] exponit.

Quaestio [illegible] Divina [illegible] in esse physico, [illegible], identitatem
in statu methaphysico et intentionali est [illegible] perfecta, et illimitata in tota la-
titudine entis; [illegible] in statu methaphysico, et intentionali, nisi [illegible] in-
cluderit [illegible] omnes perfectiones Dei absolute [illegible]
[illegible] in statu methaphysico, et intentionali [illegible] includit [illegible] Natura [illegible]
[illegible] Dei [illegible] excogitabilium perfectissima, [illegible] aliqua
[illegible] aut perfectior, [illegible] perfecta, [illegible]
[illegible] aliquid [illegible] in [illegible] perfectiones melior
[illegible] quia [illegible] includeret [illegible] perfectiones: [illegible]
[illegible] illimitata [illegible] latitudine entis [illegible] non esset limitata
[illegible] non esset limitata, [illegible] Deo digna in statu physico
[illegible] debet includere [illegible] praedictas omnes perfectiones: [illegible] sit digna in sta-
tu methaphysico, [illegible] praedictas [illegible] includere [illegible]

[illegible]

[illegible] physico [illegible] includere [illegible]
praedictas [illegible] melior [illegible] includens [illegible] praedictas perfectiones
[illegible] statu physico, [illegible] statu metha- 231
co

nego, & neque illuminantis: Divina essentia [illegible] phico, & sua [illegible] inclu-

*sive non relativas aut supernaturales* dit omnes Dei perfectiones absolutas, & ex propriis dictis perfectiones [illegible] exhibent, [illegible]

quaslibet [illegible] duplicabiles tanquam [illegible] formales; [illegible] inclusa in eadem [illegible]

[illegible] Deitati [illegible] esse essentia [illegible], [illegible]

& reali: unde nulla aliqua earum perfectione [illegible] includeret essentia Divina in

statu phico; & reali [illegible] abitta perfectio [illegible] cum Divi-

in statu phico, & reali, atque adeo non esset essentia summe perfecta, [illegible]

in illo statu, at essentia Divina in statu methaco non includit [illegible] dictas

omnes perfectiones [illegible] alias [illegible] excludit, reliqua [illegible] attributa [illegible]

[illegible] methaci, [illegible] Divina [illegible] inclu-

*Attributiorum* dat [illegible] perfectiones aliquas [illegible] maxime methaphice

[illegible] Deo digna summe perfecta [illegible]

[illegible] in tota latitudine entis [illegible] cogitabilis [illegible] me-

thaca essentia, aut perfectior, aut aeque perfecta.

Urgeat aliquis essentia Divina ab

[illegible] ex [illegible] perfectior in statu methaco, [illegible]

*[illegible]* [illegible] includens omnes Divinas perfectiones absolutas [illegible]

relativas: [illegible] essentia Divina in statu methaco non omnes [illegible]

ex cogitabilium perfectionum, [illegible]; [illegible] cogit [illegible]

perfectior [illegible] quae excogitatur [illegible] perfecte quam [illegible] excogitatur

includens [illegible] 2º. [illegible]: [illegible] essentia Divina in

methaco [illegible] excludens [illegible] perfectiones [illegible] attributales;

[illegible] perfecta, quam [illegible] includens easdem [illegible]

[illegible] essentia Divina in statu methaco [illegible] perfecta, [illegible]

[illegible] 2º: [illegible] Divina essentia [illegible] ab attributis [illegible]

[illegible] perfecta [illegible] attributalibus

ab attributalibus perfectionibus.

Respondeo negando [illegible] n. 146 [illegible]

134 [illegible] in statu methaco excogitatur [illegible] quae excogitatur in eo-

dem [illegible] perfectiones quam [illegible] excogitatur [illegible]

[illegible] perfectiones [illegible] cum [illegible]

perfectiones [illegible] necessarias ad methaca [illegible]

[illegible] perfectiones [illegible] necessarias ad [illegible]

in statu methaco [illegible]

[illegible]. [illegible]

[illegible] quam ita [illegible] ut includat [illegible]
[illegible] immediate [illegible] [illegible] explicite [illegible]
explicite [illegible] [illegible] [illegible]
[illegible]

[illegible] in statu [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 235
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] attributa [illegible] [illegible] [illegible] [illegible]
[illegible] attributorum [illegible] [illegible] [illegible] nego maj. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] debilita [illegible] 23[illegible]
[illegible] in hypothesi [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 232 [illegible]

3 ob. [illegible] [illegible] [illegible] 236
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] huic obiectioni [illegible] [illegible] [illegible] [illegible]
negatur [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sapientia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in statu [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] scientis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

4 obi. [illegible] [illegible] [illegible] [illegible] 237

[illegible] bal. Patres [illegible] sur: [illegible]

[illegible]

[illegible] plura [illegible] nt, ut sapientia, iust.a

bonitas, [illegible] et alia alij [illegible] fratris [illegible]

sed ei [illegible] [illegible] accidere[illegible] [illegible]

[illegible] esse Dei methaca, hec [illegible]

[illegible] [illegible] sapientia, iust.a, quo [illegible]

quae [illegible] absolute [illegible] in statu phia, et [illegible]

[illegible] esse Dm in statu methaco, et intentisti negocia; [illegible] PP.

solum intendunt [illegible] sapientia, aut iustitia [illegible] aut iusti [illegible]

[illegible] participata aut phi.

[illegible] rejicitur, si accidentium

238 non intelligantur accidentia phica, aut [illegible] entitates, quae [illegible]

in sint [illegible] augmen[illegible] et [illegible] patiuntur [illegible] hoc enim [illegible]

[illegible] cogitare [illegible] infaustum inquio [illegible]

phis et substan[illegible] [illegible] methaca [illegible] Deus [illegible]

[illegible] non [illegible] Deus ait Bern. l. 5. [illegible]

[illegible] e intelligantur [illegible] quaedam solum [illegible]

[illegible] methaca [illegible]

[illegible] substa[illegible] Deo realiter identificata, [illegible] ipsa [illegible]

[illegible] methaca [illegible] in Deo [illegible]

n. 8. [illegible] Deo [illegible] methaca accidentia, quae [illegible]

[illegible] bene [illegible] tom. 1o disp. 1a n. 233. [illegible]

[illegible] extra Dm [illegible] in statu methaco [illegible]

[illegible] [illegible] quasi [illegible]

[illegible] Dm [illegible] n. 193 [illegible] accidentia

[illegible] ibi [illegible] Deo [illegible] accidentia [illegible]

[illegible] methaca [illegible] nostra [illegible] a Deo alienum [illegible]

[illegible] phica; ita methaca accidentia [illegible] alienum [illegible] phica [illegible]

[illegible]

239 [illegible] attributorum [illegible] quo PP. [illegible] iustitia, bonitas [illegible]

[illegible] in Deo nata [illegible] nostra [illegible]

[illegible] intention [illegible] indicant PP. n. 225.

[illegible] attributa in Deo [illegible] natura [illegible] dictum, et [illegible]

[illegible] verbi cor. 225

[illegible] ... quoniam [illegible] ... salvamen [illegible]
[illegible] ... omnino ... Deo, [illegible] ... acquisitio [illegible]
[illegible]
[illegible] ... Deum [illegible] ... aliquis [illegible]
[illegible] ... ei dicamus, quoniam [illegible]
[illegible]
[illegible] solutio [illegible]

## Disp. 5.

## [illegible]

[illegible] 240

[illegible]

[illegible]

## Caput [illegible]

[illegible] 241

[illegible] ... tamen [illegible]

[illegible] ... tract. [illegible] 242

[illegible] ... tamen [illegible]

[illegible]

[illegible] ... metaphysica Dei circa [illegible] ... intellectum [illegible]

[illegible] ... Dei circa [illegible] ... metaphysica ... intellectum [illegible]

[illegible] ... 3.a ... intellectum ... [illegible]

[illegible] ... metaphysica ... [illegible] ... n. 104 [illegible] ... dist. 26 ... attributa ... [illegible] ... sapientia ... [illegible]

[illegible] ... metaphysica Dei ... [illegible] ... q. 19 ... dist. 3 ... q. 2 ... [illegible]

245 [illegible] ... metaphysica ... [illegible] ... attributorum ... [illegible] ... radicibus ... [illegible] ... n. 253 ... [illegible]

246 [illegible]

[illegible] sapientiæ, iustitiæ, bonitatis, aut aliquo attributa sint [illegible]
[illegible] [illegible] [illegible] ita ut [illegible] [illegible] 2. [illegible] 3. [illegible]
[illegible] [illegible] [illegible] 3. sect. 3. et 4. [illegible] [illegible] [illegible] [illegible] totalis
[illegible] [illegible].

[illegible] sit [illegible] Deitatem [illegible] Divina methaphysica [illegible] [illegible] 247
[illegible] ens [illegible] ita [illegible] 1a p. q. 3. a. 4. et q. 4. a. 3. Alvarez de auxiliis disp. 119. n.
3. [illegible] 1a p. q. 2 [illegible] 2. [illegible] Legion. 1a p. [illegible] [illegible] Petau tom.
2. [illegible] lib. 1 cap. 6. Recup. lib. 2. de Deo q. 14 cap. 4. [illegible] lib. 1 de Deo
q. 5. [illegible] [illegible] [illegible] [illegible] defuit, [illegible] ens [illegible] pro
illo [illegible] substantia [illegible] [illegible] Deitatem, sive Divina essentia [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible], [illegible] infra [illegible] [illegible]. [illegible] in Theolog.
[illegible] 1. 6 a. [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible]
[illegible] [illegible] essentiam sive aseitatem, addit tamen a. [illegible] n. 39. [illegible]
Dei [illegible] [illegible] [illegible] omne animas, sive ens, sive substantia, sive spiritus [illegible]
[illegible] inquit appositè [illegible] nil [illegible] ex [illegible] [illegible] adivina. [illegible]
Nonas [illegible] 248

[illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] hanc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
authores allegat; idem [illegible] tradit. Mont. Cornelio, [illegible] q. 4. a. 4.
[illegible] [illegible] lib. [illegible] n. 53. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sane [illegible].

## Cap. 2. [illegible] [illegible] authoritate prob.

Inter enumeratas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] 249
Deitatem, sive Divina essentia methaphysice [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ens, omnis [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible]
[illegible] aseitas [illegible] [illegible] [illegible] [illegible] [illegible]; nec [illegible] [illegible]
[illegible] negat [illegible] explicatur: [illegible] [illegible] Deus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible]

[illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]:
[illegible] ex necessitate excluding, [illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] habet: [illegible] [illegible] nec [illegible] aliunde [illegible], [illegible]
[illegible], [illegible] causa [illegible] [illegible] [illegible] [illegible] [illegible] nunc [illegible] [illegible]
, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] causa [illegible] nec [illegible] [illegible] [illegible], [illegible]
[illegible], ut nullo [illegible] esse [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] modo
[illegible] significat ex [illegible] Divina necessitate, [illegible] [illegible] excludat [illegible], [illegible], [illegible]
[illegible] [illegible] debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

250 Praedictis [illegible]
[illegible] sic explicatis [illegible] nil deest ut [illegible] [illegible] [illegible] 25. notari [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] esse [illegible] [illegible] Divinitatis, quo Deus [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] cap. 14. quisque inquit: in quo [illegible] Divinae
[illegible], quae [illegible] Divina [illegible], [illegible] [illegible] [illegible] [illegible] [illegible],
Dei natura [illegible] necessitata, [illegible] [illegible] [illegible]: hoc deinde [illegible] [illegible]
[illegible] [illegible] [illegible]. Dei [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] entiare. [illegible] [illegible] [illegible] Alex. [illegible] [illegible] dialogo. de
[illegible] [illegible] [illegible] [illegible] 2. de [illegible] [illegible] cap. [illegible] o hoc Deus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Deus [illegible] [illegible] habet
aliunde mutuatum, [illegible] [illegible] [illegible]; [illegible] prior [illegible] [illegible] [illegible], nec
aliunde [illegible] virtutibus [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] n. 143 [illegible] [illegible] [illegible]
[illegible] [illegible] Deus appellavit illud [illegible] [illegible], [illegible] [illegible] [illegible] ex
[illegible] [illegible] [illegible] Alex [illegible] [illegible] Julianus [illegible] [illegible] omnibus [illegible]
[illegible] [illegible].

251 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nomen [illegible] [illegible]

[illegible] modu respondit Exod. 3. 14 [illegible] [illegible] [illegible] [illegible]
[illegible] Moises: ego sum qui sum, sic dices filiis Israel: qui est misit me ad vos; [illegible]
[illegible] [illegible] [illegible] [illegible] S. P. eleganter explicat [illegible] in cap. 3 epist.
[illegible]. Quomodo inquiunt nomen [illegible] [illegible] [illegible] [illegible]
[illegible] maximus causa, quae extra [illegible], Deus [illegible] [illegible]; [illegible] [illegible] qui [illegible]
[illegible] n. 2. 19. [illegible] [illegible] 136. [illegible]: Deus enim [illegible], q. [illegible]; [illegible]
[illegible] [illegible] [illegible] nomen [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] ))
in [illegible] [illegible]: qui vere [illegible] immutabilis est, ea, quae mutabilia [illegible], quaeri ))
sunt; [illegible] Athanas. orat. contra gentes: Dei [illegible] Deus est. [illegible] Hilar.
lib. 1. de Trin. tractans illud, ego sum qui sum, sic ait: admiratus sum plane [illegible] ))
[illegible] de Deo significationem, quae [illegible] [illegible] in [illegible] [illegible] [illegible] ))
intelligentia humana [illegible] [illegible], [illegible] magis [illegible] [illegible] ))
[illegible] Nazian. orat. 36 quantum [illegible] inquit [illegible] [illegible] [illegible] est
Deus magis [illegible] admodum eius non [illegible] [illegible] [illegible] vox [illegible] [illegible]
[illegible] est; [illegible] Damasc. lib. [illegible] fidei orthodoxae cap. 12; ex omnibus [illegible] nominibus
quae Deo tribuuntur nullum aeque proprium videtur, ac [illegible] nomen: quod ad [illegible] [illegible]
cum Moisi in monte oracula ederet: ait: dic filiis Israel: qui [illegible] misit me. Ambros.
in psalm. 43: denique ignorans inquit [illegible] [illegible] Deus non respondit nomen; sed
negotium, [illegible], [illegible], [illegible] appellatione dicens ego sum qui sum: quia [illegible] proprium Dei
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] testimoniis [illegible] insistam
[illegible] alia videri possunt apud eximium Doctorem tom. 1. in 3. part. disp. [illegible] [illegible]
et plura apud Petavium lib. 1. theologic. [illegible] cap. 6. [illegible] [illegible] Doctor Ang.
[illegible] 1. part. q. 13. art. 11. ita docet: [illegible] dicendum, quod hoc nomen qui est triplici ratione )
est maxime proprium nomen Dei 1. quidem [illegible] [illegible] significationem; non enim significat formam )
aliquam; sed [illegible] [illegible] [illegible] [illegible] [illegible] sit ipsa eius esse, et hoc nulli alii convenit, [illegible] )
[illegible] [illegible] ostensum est, manifestum est quod inter alia nomina hoc maxime proprie nominat Deum )
[illegible] [illegible] [illegible] [illegible] [illegible] 1. 3 rationem [illegible] Dei: [illegible] [illegible] [illegible] [illegible] [illegible] )

[illegible] 252

ʒh: q. nomen quē [illegible] colaⁿꝫ D. [illegible] ffcat l.3 Dū suptꝫ si quos Divos suptu radicantꝫ: significatq. methaicā Dū ivo [illegible] bat Damasan. qui lib. 1° fidei orthodoxꝫ cap 12. verbis antin relatis hęc inmediate subiungit: raonꝫ eius, q.d. dixerat. ꝟu reddens universaꝫ enim id q. ē taq. inmensū q.dā, et infinitu essę pelagus complexum itinet. Pbat et Bern. [illegible] desiderans ubinā de Deo pfonte sacribi̇ refrt: quis e? nrāne ouuūl melius quaꝫ quē: hoc ipse dici voluit ve ꝛaū hoc docuit, dicente Moyse ad [illegible] opuiu, ipso quidē intelligente: qui ē misit me ad vos. merito quidē nil ꝯvenientius ęternitati, quę Deus ē. si bonu, si magnu, si beatu, si sapientꝫ, [illegible] q. [illegible] de Deo dixeris, in hoc verbo [illegible] q. ē est. Pbat etiā Dyonis. cap 5. divini nomin. dicens: ex [illegible] nam antiquiori aliis Dei bonu, ipse Deus celebratur: ideē tanquā radice pfonte aliorum tralatorꝫ, quę dicuntr attributa, ut ipse hic declarat: [illegible] repetitꝫ ipsorū [illegible] [illegible] plura [illegible] quę apd. allegatos Authores videri ponunt.

253 Ubi ut occludas locum [illegible] libet adversariorꝫ effugiꝫ recedentiu a [illegible] a PP.is authoritę petitꝫ; [illegible] loqui in ꝯvenu reali: n. v.° in ꝯvenu frali, et methaphisico, nam realitr. sive in ꝯvenu reali nullꝫ in Deo prędicatꝫ est antiquius alio, nullum omnꝫ primꝫ prętermaliꝫ quē Deum explicat, et Divinę naturę aptissimo̧ adhibi dignetur humana sermone ut [illegible] Hilliaros n. 251 addidimus: q. ntante in ꝯvenu reali, [illegible] frali, et methaphisico diquanti Divinę prędicatā, alia [illegible] aliis sū [illegible] priora. [illegible] omnibus [illegible] 3. nāꝫ pbatꝫ. veniamus ad raones.

[illegible]

# Cap. 3. [illegible]

[illegible] nam [illegible] damen[illegible] e[illegible] qui intellecto ut imaginem [illegible]
[illegible] sibi proxime [illegible] ipsa [illegible], e[illegible]
[illegible] alium methaco, [illegible] e[illegible] quo intellecto ut
[illegible] entis [illegible] sibi proximum intellig[illegible] [illegible] abdita [illegible]
[illegible] e [illegible] in statu methaco, [illegible]
[illegible] ideo [illegible] methaca [illegible] nem[illegible] esse [illegible]
[illegible] intellig[illegible] ut abdita ab omni ipsa, intellig[illegible] ipsa: e [illegible] in-
[illegible] ut ipsa, intellig[illegible] ut ipsa [illegible]: unde methacum [illegible]
[illegible] ultimum [illegible], [illegible] entis [illegible] omnem [illegible]
esse [illegible].

[illegible] eadem [illegible] entis [illegible]
[illegible] animalis [illegible] animali, [illegible] videlicet [illegible]
[illegible] quo intellecto ut [illegible] sibi proximum [illegible]
[illegible] intellig[illegible] [illegible] abdita ab omni [illegible]
in hoc [illegible] rationalis [illegible] animal, [illegible]
[illegible] animal, [illegible] logici [illegible]
entis e [illegible] logice [illegible] proximum [illegible]
[illegible] quo intellecto, ut [illegible] entis intell[illegible] [illegible] abdita ab omni
ipsa: [illegible] quo intellecto [illegible] entis logice
[illegible] sibi proximum intellig[illegible] [illegible]
[illegible].

[illegible] considerando [illegible] e methaco immediatissime [illegible]
[illegible] entis [illegible] entis [illegible]
[illegible] et [illegible]
[illegible] proximum [illegible] entis [illegible] logice [illegible] proximum [illegible]
[illegible] nam [illegible] e [illegible] minimum, e [illegible] entis; [illegible]

sed ipso quando intelligo aseitatem sumptam, ut abstrahentem sumpta entis intellig. illa tuta haec essa creatae, atque distincta ab omni dina; quo intellig. essa dina ut distincta ab omni creata, atque deo aseitatem sumptam et illius quo intuicto ut abstrahente sumptam entis intellig. essa dina ut distincta ab omni creata.

257 3.o fundamentum est licitus opponitur a [illegible] et ab alio; ea dira ab alio, sive abalietas constituit adaequatam methaca essa creaturae: quo dira a se sive aseitas constituit cum ente adaequatam methaca essa Dei; ma et mir constant, quae sunt ubique opposita. Ubi divi dentes sumptum utrique communem, sicut eas (?) dividentes iniuriam in nomine una, quia altera ex oppositis [illegible] sumptum ibi omne dividentibus constituere sum sensu divisio adaequatam quam dam methaca essa; id quod exemplis declarant patet communis frequentia.

258 Sunt cum divi dividitur aliter etiam a [illegible] sive simpliciter et inalio, sive inaleitate, hanc 1.a constituit cum ente divisio adaequata methaca essa subiecti; et 2.a cum ente divisio adaequata methaca accidentium essa constituit 2.o corpus dividunt dire animatum et inanimatum, et 1.a divisio constituit essa corporum viventium; 2.a vero viventium, [illegible] viventi dividitur a [illegible] sensitivum, et insensitivum, ex quibus duplex constituitur essa animalis scilicet, et inanimalis. [illegible] animal in rationale et irrationale dividitur, ex quibus [illegible] adaequatam in statu methaco essa hominis cum animale divisa constituit, et 2.a cum eadem divisio adaequata etiam in statu methaco constituit essa brutorum; similiter dico habui tam cum ente divisio constituit essa creaturae adaequatam methacam; aseitas etiam cum eadem ente divisio [illegible] constituit essa [illegible] creaturae, idest [illegible] methacam etiam adaequatam.

259 Dicet aliquis essa Dei esse valde singularem, essa a creatura esse valde genericam; sed hinc de [illegible] inquam a [illegible] intentus oretat, non enim [illegible] intendimus, nec [illegible] sumimus, quod ex duabus dicit a se, et ab alio cum ente divisio duo resultant aequales essa, sed solum intendimus, quod aequa-

equaliter resultent cum aliis, sicut ex duobus diffinitionibus, et iisdem dividentibus animal cum animali divino resultant aequaliter aliq. [illegible] [illegible]. [illegible] quis huic obstat aequalitati quod etiam homo sit [illegible] infima, bruti etiam sit valde generica plurimas subse species colligens.

## Cap. 4. Obiectiones aliquae solvuntur.

Obiicit nobis [illegible] Conet. disp. 2a. art. 1. § 4. n. 4. D. Anglici qui 1a. p. q. 13. art. 11. ad 1um. de duobus his Dei nominibus Qui est, et Deus [illegible] scholastici ita resolvit. Quantum ad id ad quod ponitur nomen ad significandum, est magis proprium hoc nomen Deus, quod imponitur ad significandum naturam Divinam; at si [illegible], sive ex [illegible] [illegible] eius [illegible] [illegible] [illegible] [illegible] maiorem proprietatem attribuit nomini Deus: ergo D. Angelicum est [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] adeo nos inintricare non [illegible] [illegible]: nam [illegible] D. Ang. [illegible] incorpore art. [illegible] nomine Qui est [illegible] [illegible] [illegible] [illegible]. 260

Nec adeo negandi [illegible], si enim verba hic [illegible] [illegible] Conet. obiecta [illegible] cum aliis an nobis relatis n. 251. inveniet [illegible] [illegible] [illegible] [illegible] naturam [illegible] [illegible] esse Dei [illegible] [illegible] [illegible], [illegible] [illegible] docet significari maxime proprium nomine Qui est; nomine vero Deus significari [illegible] naturam Divinam, [illegible] [illegible] [illegible] in ordine ad [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] art. 8. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Cap. [illegible] de Divinis nominibus [illegible] Deitas est, quae omnia videt [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] nomen Deus [illegible] [illegible] [illegible] ad significandum [illegible] naturam. [illegible] nomen [illegible] [illegible] magis [illegible] [illegible] [illegible], ut [illegible] [illegible]. [illegible] [illegible] magis proprium esse [illegible] [illegible] in hoc [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] naturam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] theologi [illegible], ac [illegible], [illegible] n. 182. [illegible] [illegible] q. 3. art. 3. [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] considerando [illegible] [illegible] [illegible] [illegible] naturam [illegible] [illegible] [illegible]

ut constat ex l. 3. to. a. 96 adis 2. tibi adrali eius Dini stilu . exclusi tam . idec &
distinctu; clarius ia constat ex opusculo decente, et ea ubi dicit: nomen naux signi-
ficare videtur ens, ut q. d. ordine ad opia operatus et p. a. 39 ad
2º ad 3. ita semper idem nara . nat priu adhu; una abseruendo ã illi
q. clarius ens nari , ig. pens , et eius opia . Qui ee ultra nam ; sati constat ex
dictis: quia coi nam, et eius scientia sub accipit. 2. considerari tibi planatur ad-
hu . dico utrumq. ee ic; ens an; tenu hoc discrimine, q. ens est illud, pre in-
dendo ab operatione opia: nara v. e ide inordine ad opia operari.

263 Dico 2º Deum
ex suo scepto e ens supm . positiuum; id est ens su me positiuum ex suo scepto . his
ten nequit inscepto negatiuo . q. ens Dei scitur nequit inente an : io apot
na eni ac p inde e atq ingeniu , autem vendimus: Reipdu iceui prmu
negando loa. Adhuc probat. constat ex n. 2 49. scepti illius e supm positiuum in-
ti, quamuis negatiua voce explari stingat. An ne sol ium scepti identificatu
alia siaicatur, aut explicetur voce inaitur alia p ura excepta , q. sumu p ua pra-
tero.

264 Dico 3º nulla ens methaci sistit itr. exparte vrimo, et Ultima supra; ia
q. ri 1. ita sistitur methace ens Dei: q. x nec 13 ne sistitur methace
ens Dei. Pot mar sicut exgie, sine saepe ogitalimo, seu ultimo, et ultima dixa
stui methaca, sed aliqua ena, ii ens aliqua ens rale . Respodeo negando
maie, quia maligna de causa ee, sati ex p q. ex nuiq. di . iu stat.
1º ita methace sistitur ena quatenus ; itaena ubilis , ita . ena accidunt. ult.
257. et sequentib. p mar. e: cui argumentabamur. 2º cita, i null lia
ena methace stituitur x pte, sive scepti vrimo; tal inque, sine scepti stitu-
tiunda cue ens om ultima in p fectis, aus videt oe p fects intota critula
titudine plectitur; quali ena ee. 3º in qualibet methaca stituit. 1u rdu
tiam e ultimu positiuu, siue Ultima dira. qua abstrahente saeptu logia supe-
riorum, ibi proximu, me aca deiandi ens stituit ubique ex dictis n. 257

n. 254. idē in hoc sensu precisa [illegible] cū ultimo enti sup(er)iori, ut [illegible] pro-
ximus.

[illegible] negat [illegible] [illegible]: erra enī [illegible] necessit [illegible] [illegible] tam [illegible] 265
[illegible] [illegible] inclinatio [illegible] [illegible] ratio ubi hoc differentia, [illegible] sibi [illegible]
enti [illegible] [illegible] [illegible] [illegible] gra animalia, viva, substa [illegible] [illegible]
[illegible] [illegible] [illegible] cum sint entia inferiora, [illegible] [illegible] [illegible]
[illegible] neq. [illegible] [illegible] [illegible] [illegible] neq. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] proximus ut [illegible] n. 256.

Sa[illegible] 266
[illegible] ex [illegible] [illegible]; [illegible] memini n. 247. [illegible] [illegible] [illegible] differentia, aut
[illegible] differentia ultima [illegible] [illegible] [illegible] [illegible] minus quam [illegible]; [illegible] ultima
[illegible] differentia [illegible] quam differentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
minus quam [illegible]: [illegible] [illegible] debi [illegible] subl[illegible], [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ultima [illegible] [illegible] minus quam [illegible]; [illegible] enim [illegible]
differentia [illegible] [illegible] aut quam [illegible] minus [illegible], quando [illegible], [illegible] genus aut
[illegible] genus sit inmediate [illegible] ultime [illegible], aut quam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proximus differentia [illegible] [illegible]
[illegible] [illegible] addito [illegible] [illegible]. quando vero [illegible] [illegible]
[illegible] [illegible] [illegible] differentia [illegible] [illegible] [illegible] [illegible] differentia [illegible];
tunc [illegible] minus [illegible], [illegible] [illegible] genus [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] si [illegible] [illegible] [illegible] cū
ultima differentia [illegible] resultavit [illegible] ratio: [illegible] [illegible] [illegible] [illegible]; [illegible]
[illegible] radix. [illegible] [illegible] [illegible] differentia.

Sic res se habet [illegible] casu. [illegible] [illegible] 267
[illegible] entia [illegible] [illegible] [illegible] [illegible]. Rursus [illegible] [illegible] inmediata, [illegible]
[illegible] entis, [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]: [illegible] substia [illegible] [illegible]

tame diate . nunq.^a cu dign . uniti ; a^o. In supplu entu priore, et inmediate cu ascite sunctu Deu ; l.^o secernit . adit . efficaz ib n Deo , ... entis ... supplu subltz eligendum ... ramilthaq ... ; ... adio ... scandat ... inunte ... . Adde retortione argut . ... aliqd arguitorio ... laudatu re- centior , ... meli ... si ... p asciti ... iunetq cu ... subs- tis , sa p aucitz iunetq cu subltz spiritualis supplu , quia asciti aff z pximus e , et est minus valit.

26[illegible] Obic 4 ... e logica logice prior aliis supplibus et gratis ... constituentibus ... ; sa ... ne ... u logice prior aliis sup- libus et gratiis Dei ... constituentibus ... Dei ens : ... n e ens ... Dei ; ... na supplu ... subsistia spiritus viuens ... logice prior ... ; sed ... constituunt ... : q^o ... supplu logice prior ... et gratiis Dei ... constituentibus ... max ... na illi ... supplus ... Deo , et creaturi ; aequinat ... in subsistentia dicta , quatenus a subsistit ... valet ... idelu- cet ... ad subsistia.

269 Respdeo ... ; ... sunt ... und ... unitate ... ... in ... ... ; ... inhoc ... , ut ... ... , ... logica ... ... ut an. 254 ... ; ... actu ... ... ; ... in ... ut dicta ab ... , atq ita ... ... Unde infra respdeo ... : ... ca e ... logica prior ... distributionis ... : supplu logice ... quaelibet : ... , ... ; ... in 1.^o ... , ... et ... , ne ... aut ... , tac , q ... aut ... et ... modu ... .

270 Obic 5 . ... ratam ... sitimo in

nentia Dei mithace videatur in illius attributa; id enim Dei omnia
praeexcelsa inclusa videtur in altero ens ase: quod hoc et per se existentie in Divinum
[illegible] comiter est: nam [illegible] ubi? ipsius, [illegible] [illegible]
[illegible] Dei. Dicas mag. [illegible] [illegible] [illegible] in
[illegible] Dei quid hace [illegible] in illius attributa [illegible]
[illegible] [illegible] [illegible] [illegible] unoquoque [illegible]
mag. [illegible] dicuntur, et [illegible] dici: [illegible] attributa
[illegible] [illegible] attributa [illegible] [illegible] huius [illegible]
[illegible] de Deo esse probabiles [illegible] [illegible] [illegible]
[illegible] voluntas Dei ratio, quatenus [illegible] quod [illegible]
[illegible] dicamur ipsi attribuimus. [illegible] quia universalis [illegible] limita
[illegible] solis [illegible] perfectionibus [illegible] participari solent per accidentia
[illegible] [illegible] [illegible] aut [illegible] adeiusmodi accidentia;
[illegible] eiusmodi in [illegible] intellectus voluntas prudentia, bonitas, justitia [illegible] etiam
universaliter tenent [illegible] [illegible] [illegible] 225.

## Cap. 95. Proponitur alia obiectio fortior, et refellitur quaedam responsio

Obiectio 6. arguitur quod movere solet praecipuum, et difficultatem [illegible] = [illegible] 171
[illegible] distinctum [illegible] in Deo: quod [illegible] [illegible] mithace [illegible] Dei
[illegible] [illegible] [illegible] distinctum [illegible] [illegible]
[illegible] distinctum [illegible] debet esse distinctum [illegible] [illegible]
[illegible] distinctum Dei [illegible] in Deo; [illegible] [illegible] qualem
[illegible] [illegible] [illegible] ab animalibus [illegible] [illegible]
[illegible] admiratione [illegible] [illegible] [illegible] mithace [illegible]
attributis [illegible] [illegible] transcendit rationes Divinas, Divina quod [illegible]
attributa [illegible] nulla [illegible] Divina [illegible] [illegible]
[illegible]

Confirmabitur [illegible] [illegible] [illegible] [illegible] 172

rā relanes Divinas, Divinaq attributa includunt formalis eas, et formalis excludunt entitas illis: q° relanes D[illegible], Div. Vattributa formalis [illegible] dicunt entitate. d. q̃ hoc ipso entitate Deitas ab illis formalis [illegible] = firmatur 2° operat formalis includit Deitas [illegible] [illegible] [illegible]; idea ᵉᵒ includit formalis [illegible] includit formalis entitate [illegible] notat [illegible] [illegible] [illegible] [illegible] [illegible]

273 [illegible] objectio, quae magni ponderis ad adversariis [illegible] [illegible], ea enim [illegible] alias [illegible] [illegible], qua [illegible] [illegible] [illegible] [illegible] [illegible] = [illegible] [illegible] ēē Divinȩ. Deitas a [illegible] ēē [illegible] Divinarum [illegible] [illegible] ita ut nulla [illegible] [illegible] ab ēē Divino [illegible], cu [illegible] ut Divina; [illegible] q° [illegible] Divina; [illegible] [illegible] Deitas formalis in relationibus Divinis, Divinisq attributis; [illegible] formalis; si includerentur [illegible], sic argumentor: [illegible] [illegible] Divinis, Divinaq attributis [illegible] [illegible] Dei ab [illegible]: q° [illegible] entitate [illegible] Divinis, Divinisq attributis formalis includatur [illegible] [illegible] Dei [illegible] [illegible] Dei a [illegible] = [illegible] [illegible] [illegible] respondent; sic argumentor: Deitas [illegible] [illegible] Dei [illegible] formalis [illegible] Divinis Divinisq [illegible] et tamen nulla illarum [illegible] [illegible] Deitate, [illegible] [illegible] [illegible] q° [illegible] entitas non includitur formalis in relationibus Divinis, Divinisq attributis, [illegible] [illegible] [illegible] [illegible]

274 [illegible] [illegible] [illegible] [illegible] entitate [illegible] [illegible] Dei, ut [illegible] [illegible] [illegible] entia Dei [illegible] [illegible] Dei formalitatibus extra

extra creaturas seu perfectionem ... et haec eraq. Sed hic suppono ... tatis ... mini ... extra ... est 1° ... hoc recensendi ... admi-
tunt ... deus ... hic est cum methaphisica duplicitas, et ... tatis unica, ac ... divinae ... minime ... me-
thaphisica principaliter ... quae ... tria unita tribuitur methaph. ... cuia
... distincta ... admittunt ensace
... extra ... attributa
... tria ... addita ... ensa ... 
... ensace ... includens ... distinctum ... tam
... tria ineunda nonne ... 
... 

## Cap. 6.

... capu-
... ...

... addita ... inculcanti 275
... attribut ... in
... attributi ...
... absoluti ... 
... additione ... 
... in 3° ... 
... tom. 1. disp. 2. n. 57. ... 1°. ... inclusione ...
... relative ... attributorum ... 
... negat ... 
... exsono.
... 276

... sive ... 
... methaphisica, ... abunde n. 194 ... relationes
... methaphisica ... unico ... 
... includunt ... unico ...
... unico ... 
singularitas ... existat, ... 
... methaphisica ... abunde
... ibi notavimus n. 196. ... 2° ... attributa includunt ...
... inderitate, ... methaphisica ... etiam ...

etiã n.° præ[illegible] iã e, et absurdionibus vindicata an. 274.

277 S.[illegible] Deitas, [illegible] [illegible] in statu phisico et reali theologice considerata, sive considerata in statu [illegible] [illegible], n̄ includat realitates [illegible] insulanibus Divinis. [illegible] 1.° [illegible] Anglus D.r verbis illis q. 8. [illegible] [illegible] 2. [illegible] recitatis n. 210 [illegible] [illegible] docet [illegible] Divin[illegible] n̄ includi [illegible] [illegible] in [illegible] [illegible] Div[illegible] Angelicus Doctor sententiã mutare: [illegible] 1.ª [illegible] q. 39. [illegible] [illegible] docet [illegible] [illegible] Patrem [illegible]: sumendo [illegible] [illegible] Deitate [illegible] [illegible] [illegible] n. 259. = Respondeo D. Angelum n̄ mutasse [illegible], nec illum objectum [illegible] nobis facessit. Iã enim con. 210 respondimus Angel. Doctorem [illegible] [illegible] [illegible] [illegible] D.r [illegible] supta [illegible] [illegible] [illegible] [illegible]; et Deum pro Deitate, itaut hæc [illegible]: Deus [illegible] est Pater: quemodo [illegible] [illegible] [illegible] (supta [illegible] Pat[illegible] [illegible] [illegible] sua [illegible] ex [illegible] Paternitatê, et[illegible] Divina [illegible] n̄ [illegible] [illegible] [illegible] [illegible] n̄ [illegible] [illegible] [illegible] Deitatis, seu esse Divino in Paternitate [illegible] Deitate identitate [illegible] [illegible] reali inter [illegible] [illegible]; [illegible] Deitate [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Patris intelligit Deus. Resigáo, nec [illegible] sibi, aut [illegible] [illegible] [illegible] Angel. D.s. [illegible] [illegible] [illegible] [illegible] Patris, [illegible] [illegible] Paternitate. Persona Patris e[illegible] ex Deitate, et Paternitate: in [illegible] [illegible] includitur [illegible] Deitas. Paternitas [illegible] e altera fralitas n̄ includens [illegible] Deitas [illegible] Deitas [illegible] [illegible] [illegible] [illegible], ut respondimus etiã n. 210.

278 [illegible] [illegible] [illegible] [illegible] PP. [illegible] Arianos docere Divinas relationes, seu [illegible] personalitates esse Divinæ esse modos [illegible], et [illegible] ordine intelligendi, ac [illegible] Filium ex Patri [illegible] substantiale, [illegible] esse, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], aut [illegible] [illegible] [illegible] [illegible] esse, [illegible] Dei. [illegible] [illegible] [illegible] positione [illegible] [illegible] [illegible] [illegible] notat ingenitum, [illegible], procedentem [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] exprimatur, ut Pater a filio [illegible] [illegible] [illegible], [illegible] identitate [illegible] [illegible] esse, [illegible] [illegible] [illegible] [illegible]: [illegible] modo dixerunt, et [illegible] Basil. [illegible] lib. 1. [illegible] [illegible] Eunomium. Vien. lib. [illegible]

Antres Pp. Nazianz. oratione 2ª [illegible] Alex. [illegible] Thesau-
ri, et dialogum [illegible] Damasc. lib. 1. fidei orthodoxæ cap.
[illegible] et 13 [illegible] ecclesiæ [illegible] dogmatibus lib. [illegible]
Horum verba colligit eruditissimus Montoya disp. 12. divin. sec. 5. [illegible]
dictoria [illegible] primarius [illegible] [illegible] Montoya [illegible]
veritas sua [illegible] [illegible] [illegible] enim [illegible] unio, aut
[illegible], [illegible] modi [illegible] [illegible] [illegible] entitatem
illas, quas modificant; [illegible] modi [illegible],
[illegible] [illegible] [illegible] Deitatis, quam [illegible]
cant; [illegible] illa [illegible] [illegible] n. 215 satis explicatur.

Prop. 3ª 279

[illegible] [illegible] relatio Paternitatis [illegible] se tota [illegible]
[illegible] a Deitate, seu [illegible] Divina; [illegible] Deitas [illegible] Divina includunt [illegible]
[illegible] a Deitate, seu [illegible] Divina [illegible], [illegible] 201. satis
[illegible]. Prob. [illegible] relatio Paternitatis [illegible] [illegible]
[illegible] relatio [illegible] relativum, [illegible] relativum excludit esse [illegible]
[illegible] [illegible] [illegible] [illegible] habitudinem
[illegible] Divina [illegible] Divina [illegible] includit [illegible] [illegible]
[illegible] relatio enim Paternitatis [illegible] ratione Divina [illegible] [illegible]
[illegible] aliquid [illegible] [illegible] [illegible]
[illegible] suppositum esse [illegible] [illegible] excludunt [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible]

4 Prop. 280

[illegible] [illegible] Deitas [illegible] relationem, [illegible] [illegible]
[illegible] Paternitatis; [illegible] Patris [illegible] Paternita-
[illegible] [illegible] Deitas, [illegible] relationis [illegible] [illegible] Paterni-
tas; [illegible] in Paternitate [illegible] Deitas. [illegible]
[illegible] [illegible] relationibus, aut Personalitatibus Divinis. [illegible]
enim [illegible] Patris, [illegible] Deitas [illegible] relatio Patris: [illegible] [illegible]
[illegible] [illegible] Paternitatis, Paternitas, et Pater [illegible] [illegible]
[illegible] Paternitas, et Pater [illegible] [illegible] Patris [illegible]
Paternitatis; [illegible] paternitas [illegible] Patri, [illegible] [illegible] 281
[illegible] [illegible] n. 198. Patri [illegible] communicat, [illegible] communicat [illegible]

Patrnitas, ut Diuiā fide sentiē; nocāee impossibile, et Patrnitas non
excludent aliud nisi relatiue, āā[illegible] nata aliqua din tradita altite: si
enim ibi includeret aliud ... de Patrnitatis relatiue communicari
filio: primus ā impugnat, q.ª communicato oi relatiuo, communicet tiuu:
frate 1º cap. 193. Pater patitr ita Patrnitate distat a filio, et
relatiue filiāt distāt a Pe per has enim ipsas relaciones distinguntur vr. interse; sed
neq. Pater patrnite a filio, nec filius filiat a Patre, pro relatiue, sicut, igitur
Patre Patrnitas, et filiatio erunt realitr relatiue Deitas: 1º etc. Maior pa-
tet ex n. 196: quidq. enim realitr relatiue Deitas identificatr filio, et Patri
: q. siquidq. Patrnitas, et filiatio essent realitr relatiue Deitas: q. q. Pa-
trnitas identificaretr filiat, et q. q. et filiatio identificaretr Patrnitati, ita
adeo neq. Pater patrnite a filio, neq. filius filiat. a Patre realitr relatiue
[illegible]. Pro 3º q. si personalitas, siue personalitas filij nullum aliud nisi relatiue
includunt . . . aliqua absolute tradita Deitate, tollitur personalitas
6 ... ipsa etiam Deitas, sicut natura Diuina realitr et immediate ...
... na in Xpo Domino; et hoc omni ... cum admittunt
omnes nostra sententia in tractatu de incarnat. communicatione ... ra-
tione, et in ... hypostatica unionis in Verbo Diuino, nil absolutum
esse, ... ulla ... personale ... : negare etiam debent q.
sic affirmant, ... nullum filiationis, siue personalitatis ... ra-
tionem esse, quae non transcendat ... relatiue Deitat.

282 4ª Pro. nec in Diuinis ... tributis includitur realitr, et relatiue Deitas in statu methaco[illegible] considerata. Pro.
si Deitas in statu methaco considerata includeretr realitr relatiue in aliquibus
Diuinis realitatibus, sequeretur inde, tq.ª utique realitas non essent ...
... et tq. Deitas non includeretur realitr, et relatiue in aliquibus Diuinis
realitatibus; sed utrumq. ... : ergo ... :
1º ... a in statu methaco considerata non includitur realitr, et relatiue in ...
aliquibus Diuinis realitatibus. Maior probatur ... dicitur, et ...
... admissarios: ... Deitas realitr, et relatiue ... includat ...
ne includat ... Diuina realitas ... nulla alia ... si
nulla alia ... Deitas ... ne aliqua realitas: ...

corpare: nã aũa rare ẽ sola Deitas, nil aliquũ ẽ. Ista in persona
p[illegible] Deitas in illa formalit. constitutiua includit aliquã aliã formalitatẽ Di
nã extra: q° in hac alia formalit. n̄ includitur formalit. constitutiua Deit-
tas aliquã: si enĩ in hac alia formalit. includitur formalit. constitutiua Deitas
[illegible] alia formalit. n̄ includ. alia formalitas; idem est ista persona, qua ment[illegible]
[illegible]: q° tamen si Deitas aliter constitutiua personam includeret
personam includit formalitas aliqua p[illegible] Deitatẽ; si in formalitas aliqua p[illegible]
Deitatẽ, Deitas in illa includitur formalit. constitutiua. Haec eadẽ fra
argumẽ instantur in qualibet [illegible] attributali, atq̃ etiã in
[illegible] relativa, aut personali. [illegible] argum. [illegible] solet [illegible] [illegible] 283
poratur.

[illegible] Deitas in statu [illegible] considerata includit forma-
litatem constitutiuã in persona [illegible] in illa [illegible] in statu [illegible]
[illegible] includit alia formalitas adæquate distinguibilis a Deitate
in statu [illegible] considerata: q° in persona dabitur alia formalitas n̄ inclu-
dens formalit. constitutiuã deitatẽ in statu [illegible] consideratã. Consequens
[illegible] formalitas enĩ adæquate distincta a Deitate nequit eã includere forma-
lit. constitutiuã [illegible]: aliòquin enĩ includens, [illegible]
ut includens aliq[illegible] extrahit [illegible]: in quo ẽ aperta [illegible]
[illegible] na [illegible] includi, constitutiue: constitutiue, esset [illegible]
[illegible]: [illegible] constitutiuũ enĩ ẽ [illegible] pars: pars a [illegible]
[illegible] aliqua [illegible] adæquate [illegible] in quo ẽ pars; [illegible]
enĩ [illegible] pars n̄ pars, [illegible] ẽ: na [illegible] amplius [illegible] quã
[illegible] pars [illegible]. 284

[illegible], ad hoc argũtũ [illegible] modo, quo
[illegible] solent oppugnantes [illegible] includi quãl
in persona, p[illegible] Deitatẽ, formalitatẽ aliã a Deitate distinguibilẽ; [illegible] formalit.
[illegible] adæquate distinguibilẽ a Deitate, nã [illegible] formalit. [illegible] Deita[s]
[illegible] alia formalitas, et in hac alia formalit. includitur q° Deitas, [illegible]
[illegible]. Ita tñ sic [illegible] Persona [illegible] formalit. [illegible]

Deitatẽ, et alia formalitẽ disparalẽm, ac ppria oĩpos; sed vere formalitas disparati, ac ppria oĩpos ẽ formalissime tota ĩpa: q° ĩpa [illegible] simul cũ Deitate includit formalitr, et intrĩce tota ipia oĩpoa, atq adeo ẽ formalitr includens, et inclusũ totũ et pars inoclusiũ. Pb. min: oĩpoa eni nil aliud ẽ formalissime, nisi Dĩna quæ dã gfect° includens formalitr, et intrĩce Deitate, et [illegible] ali quã disparatã, ac ppria oĩpos, sive istã vel possibilia p [illegible]; sed vos prima illa formalitas disparati, ac ppria oĩpos; est hoc totũ, siquidẽ illa [illegible] formalitr intrĩce includit Deitatẽ cũ formalitatẽ disparati, ac ppria oĩpos: q° illa formalitas disparati, ac ppria oĩpos ẽ formalissime tota ĩpa oĩpoa.

## [illegible] 7.
## Nonnullæ soluuntur obiect^{is}

1185 Contra 3ã solutione oppugnata an. [illegible] obiicies in Concilio Rhemensi dici: ipsas etia ppetatates ẽe Deũ [illegible] ẽe hanc ppa Patre ẽ Deitas. [illegible] [illegible] logico D. 1ª pte q. 33. ait. 3. ad 1ũ dicente: omnia includi in intra [illegible]. Probabis 2° ex [illegible] 1° ad Aniualdũ dist 33 q unica [illegible] [illegible], cũ et attributa prædicari [illegible] [illegible]. Reo Rhemense Conc. loqui de identitate reali 7ª [illegible] Gilbertũ [illegible]: deop° illa Pr ẽ Deitas satis [illegible] dixim. n 210, et iterũ n 211. Ad 1ũ ex ppatione iã superiori [illegible] n. 111. ibi eni vidimus [illegible] D. loqui de persona [illegible] inqua quæ ẽ includitr intrĩce Deitas, [illegible]. Ad 2ũ [illegible] Respõd. ẽ, et attributa [illegible] [illegible] alitr [illegible], n° ẽ [illegible]. Sicut eni modus [illegible] formalitr petit ad [illegible] entitati [illegible] modus: ita [illegible] [illegible] modos volunt PP. in dicatt. n 158 [illegible] identificari [illegible] cũ absolutis [illegible].

Obiicies

1186 1°: Paternitas dicit formalitr intrĩce [illegible] intrĩce dicit Patrẽ [illegible]; sed Patr[illegible] dicit formalitr intrĩce Dĩna essa: q° Dĩna essa dicit etia formalitr intrĩce Paternitas: [illegible]: Paternitas eni dicit formalitr intrĩce [illegible]: Reo dist. maio: paternitas si accipiatur ut quæ abstrahẽ totale Patris, [illegible] formalitr intrĩce [illegible], formalitr [illegible] dicit Patr[illegible]:

si accipiatur tanquam abstractum praecisivum: nego maiorem: Distinguo consequens: Abs-
tractum totale tamquam ipsum concretum significans per modum abstracti, transeat: eiusmo-
di est humanitas. Abstractum praecisivum et praecisum illud, [illegible] alia, aut quasi for-
ma concreto unitam, tamquam causa, a qua concreto pars ultimo determinatur ad
specialem denominationem: sic albedo in albo, negatur; in negato 2°
Paternitas in Divinis accepta tamquam abstracta praecisive dicitur
[illegible] relationem propriam Patris, et hoc ratione non includit formaliter essentiam
praedicata aliqua absoluta, ut supra cap. [illegible] probabimus: sed Paternitas accipi-
atur tamquam abstractum totale includit quidem formaliter essentiam Divinam essentiam si-
cut illa includitur in concreto [illegible] nihil [illegible] nos.

Obiicies 3°: Divina 287
essentia, et Paternitas non sunt duo sive plus intra adaequate distinguibiles forma-
liter, ex utroque resultans in persona Patris compositio formalis vel virtualiter talis:
sed hoc nequit admitti in persona Patris, ergo [illegible] duo: quod Divina essentia
et Paternitas non sunt duo neque plus intra adaequate distinguibiles formaliter,
Paternitas formaliter essentiam Divinam essentiam includit. Probatur minor: si enim in persona
Patris resultaret compositio formaliter, vel virtualiter talis, ex Divina essentia, et Paterni-
tate essentia Divina [illegible] Paternitatem, et Paternitas actu unam Divinam reciperet,
atque [illegible] identitas [illegible] est: quod compositio illa nequit admitti
in persona Patris, ergo et [illegible].

Respondeo negando minorem, ad cuius probationem dico meam 288
essentia Divina ad paternitatem, et Paternitas ad unam Divinam reciperetur ut in potentia
ergo omnibus reciperetur in potentia [illegible] ita [illegible]. [illegible] Dico
negabiliter [illegible] potentialiter [illegible] cum [illegible] depotentialitate [illegible] Ergo
negatur, sicut Divinis repugnat tamen [illegible], ita [illegible] repug-
nat tamen compositio, hoc enim nihil [illegible] quam realis identitas simul
cum tamen [illegible] [illegible] in eadem entitate Divina et essentia, et
Paternitas formaliter sive [illegible] haec componunt personam Patris [illegible]
[illegible] inde neque Divina essentia, nec Paternitatem [illegible] eiusmodi [illegible]
[illegible], [illegible], quatenus [illegible] talis [illegible] evidenter
[illegible] tamen [illegible] utriusque [illegible] ad eandem identitatem [illegible]
eiusdem, [illegible], qui ex dictis [illegible] sunt

a[illegible] realis, et veniis [illegible] [illegible] [illegible] [illegible] identitatis
et dist[inctio]nis eiusdem. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] alias 3. et 4. [illegible]

289 [illegible] 8 al. 3. et 4. [illegible]

[illegible] n. 226 [illegible] [illegible] nec [illegible] nec in
[illegible] [illegible] realis [illegible], nec [illegible] [illegible]
[illegible] [illegible] [illegible] n. 221 et 222. [illegible] [illegible]
[illegible] realis, [illegible] [illegible] [illegible], [illegible]
[illegible], [illegible] ita [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] Creatori
[illegible] [illegible] [illegible] quaque [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] unio [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible], et anima
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] unione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
aut [illegible]; [illegible] [illegible] [illegible] [illegible], [illegible] admira
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ita realis [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]

2[illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] ex [illegible] [illegible]

... entis explicant se ... Creatura ...
... inclid... Dinas excludunt ee Creat...
... realiter ... illa extra ... reeptu suo ...
... intra reeptu ... Dinas excludunt ee Creatas
... quamvis ... suo reeptu ...
... haec I.
... cum ...
... cludunt ee Divinas, ...
dicto ... quia, qd reale ... idem ...
... reeptu suo exigentes ... aliter, ...
... aliquid ... explicant ... creatura-
... :

Cap. ...

Obiectionis ... proposita solutio

Respondeo ab obiectis n. 271 proposita, cuius occasione haec excussi ... Ad ... plane nego maiorem ... ... ... Divinas, Divina ... attributa ...
... transcendat ... Divinas, ... Divina ...
... formale ... praedicatum Divinarum ... negato ...
... transcendit ... methaphysice ... Divinas, Divinaque attributa, ... quatenus praedicatum ... extra ... suo reeptu reale
exigunt ... quatenus ... ...

Dicere ... intra ... entis in sua ... 293

... duplici ... ... n. 226.

Ad 2 ... ratione posita n. 272. Respondeo, ... maior ... excludunt ens a se ... excludunt ... methaphysice ... Divinas ... nego ... excludunt ens a se, quatenus ... ens ... Divina ... methaphysice ... ... ens a se ... methaphysice. ... omissis ... divid... in a se, et ab alio, ... explicatori... n. 1...

In frali, et peccatina pila, l: ti, vy. n. 1. ... videtur in abstractu, et ... tum 2º. distincte abstractu ... ab alio, atque in neutro frali. 3º. hæc dimi- sionis ... pate ... subsistat. Hoc enim ... dicit ... inc ent: definitur enim ipsa ... ... dit substantia ens a se, aut ens ab alio, cum sit abstrahibilis ab utroque.

294 Ad 2ª. Ipsationem positam ... n. 272 Quod ... dicendo ... includit ... ... ... nego: ... hanc ... denique: ... ... includit ... ... ... ... ... ... ... ... ... ... ... ... ... extra Deum. ... ... extra Deum, ... ... ... ... ... ... ... ... ... ... in- tra Deum, ... ... ... ... ...

## Cap. ...

## Impugnatur ... collocatio ... ... ... actuali.

295 Sententia, quam ... loco ... n. 241 impugnatur ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... de his, qui ... ... sit ... ... ... ... ... 14 in proemio ... ... ... ... ... ... ... ... ... ... ... ... ... de his, qui ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... intelligens ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...

Q. eiusdem [illegible] 2.26 arto 2.º [illegible] habet: in Deo 296
non est alitudine, et intelligere [illegible] relationem [illegible] intelligentis rationem: [illegible]
[illegible] esse Dei, et intellectio [illegible] distinguantur; [illegible] ratione [illegible] dicuntur. 3.º
eodem arto 2.º [illegible] sic ait: existimatur ratione [illegible], quod Deus sit beatus [illegible]
esse non ante quod beatitudo ei conveniat [illegible] ratione [illegible] illud
[illegible]. Existimant 3.º manifeste beatitudine Dei, [illegible] mihi [illegible]
[illegible] formaliter ipsa Dei esse, ideo extraneum esse. [illegible] Divina formaliter [illegible]
[illegible]: ut exponit [illegible] Caietan. [illegible] in corpore, ubi sic ait: [illegible] velle [illegible]
intelligere in Deo sint idem; [illegible] ratione, idem [illegible] ratione [illegible]
[illegible] Dei specialiter attributi beatitudo. 4.º in 1.º dist. 6. [illegible] arto 3.
[illegible] esse Divina est principium omnium actuum Divinorum, quos [illegible]
[illegible], et velle, [illegible] intelligere [illegible] Divina, in quantum ipsa est [illegible]
5.º in 1.º dist. 7 q. 1. arto 1. [illegible] in Deo [illegible] ratione [illegible] esse, [illegible]
operans: [illegible] ipsum ubi vidimus [illegible] operatio. [illegible]
[illegible].

Respondet Gonet tom. 1. tract. 1. disp. 2. n. 39. [illegible] 297
dicit, in Deo non est aliud [illegible], et intelligere [illegible] relationem [illegible] intelligentis rationem.
[illegible] dist. [illegible] fundat in [illegible] modo [illegible] Divinae [illegible]
[illegible] habuisse, et intelligere [illegible] distinguntur [illegible]
[illegible] non [illegible] distinctione [illegible] fundum in Deo: sed hanc Gonet respon-
sionem refutat [illegible] alia eiusdem [illegible] authoritas 1.º ad [illegible]
dist. 35. q. 1. arto 2. ad 3 [illegible] sic ait: sicut intelligere etiam [illegible]
[illegible] ratione, ita et velle, [illegible] velle [illegible] Divina [illegible] ratione
[illegible] fundum in Deo [illegible] intelligere.

[illegible] 298
[illegible] authoritate [illegible]
[illegible] in pagina sequenti

Nihil deficit in hoc loco

[illegible]

[illegible] linea diq. [illegible]

[illegible] intellectio [illegible] aliqua atque actualis

[illegible] in [illegible] nam [illegible] dist. [illegible]

[illegible] cognitio volun

[illegible] q. n. [illegible]

[illegible] abesse [illegible]

[illegible] distinctioni rationis ratiocinatae [illegible]

[illegible] dicat, et animal [illegible] sicut animal

[illegible] interpretatione [illegible] fundat [illegible]

[illegible] nam [illegible] id a nobis ea authoritate [illegible]

[illegible] ostendimus [illegible] interpretationem [illegible]

[illegible]

authorit. SS. quorum n. 225 meminimus [illegible]

[illegible] attributa [illegible] nominalis q. [illegible]

[illegible] divino esse extra [illegible] tamen

in [illegible] 4 disp. [illegible] cap. 15. interpretando predictos SS. [illegible]

sua [illegible] ad [illegible] quo pacto [illegible]

[illegible]

[illegible] quo pacto [illegible] in q. [illegible]

[illegible]

[illegible] quasi potissimum [illegible] deinde
[illegible] [illegible] sua, sine [illegible]
[illegible] regula operat. quidam est praedicta [illegible]
[illegible] dum. [illegible] [illegible] [illegible]
[illegible] 125. [illegible] [illegible]

300 [illegible]
[illegible]
[illegible]
intellect. [illegible]
[illegible] praemissa [illegible]
[illegible] habet, [illegible] [illegible] [illegible]
ratione; sed nullius [illegible] supponit [illegible]
[illegible] ratione [illegible] operatione [illegible] [illegible]
[illegible] operatio [illegible] [illegible] [illegible]
[illegible] principia [illegible] [illegible] [illegible]
[illegible] [illegible] supponens in
[illegible] [illegible]
[illegible] principium [illegible]
[illegible]
[illegible]
[illegible]

4. Ratione

301 [illegible] [illegible] [illegible] ex [illegible]
[illegible] allegatis, quia, ut [illegible] vidimus, [illegible] docet [illegible]
[illegible] [illegible] [illegible] [illegible] a [illegible]
[illegible] q. 14 art. 4 ad [illegible] operatio [illegible] operante
sed manens in ipso. 2° [illegible] [illegible] Divina inquantum [illegible]
[illegible] [illegible] intelligendo, seu actuali intellect.

illectio Divina exercito formalissimo, ut sit illectio, et ab ea Divina [illegible] tam- [illegible] e illectus. Ergo intelligi [illegible] neque actualis illectio Divina exercito [illegible] simo [illegible], ut illectio et operatio eius Divina, ut illectivus, atque ideo et operatio Divina. Ma- ior [illegible], et Angelici Doctoris loco allegato n. 296.

[illegible] omnis vita actu- 302

alis exercita [illegible] formalissimo est operatio: sed actualis illectio Divina exercito [illegible] formalissimo, ut intellectus est vita actualis: ergo actualis illectio Divina exercito formalissimo [illegible] ut illectio est operatio. Maior probatur: omnis enim vita actualis exercito [illegible] formaliter est ab intrinseco, seu activitatis se intrinsece exercentis, sive [illegible] producendo, si- [illegible] tendendo in obiectum; ergo omnis vita actualis exercita formalissi- mo est operatio; et quidem ubi nec actio, nec operatio reperitur, nec actualis vita est, ut [illegible] q. 18 art. 1 [illegible] ait Angelicus Doctor: viventia dicuntur quaecumque se agunt ad motum, et operationem aliquam. Confirmatur e Philosopho qui lib. 12. Methaphysicorum cap. 7. de Deo loquens ait: intellectus quod est vita, et [illegible] illectio operatio vitalis est [illegible] cap. 3. [illegible] in [illegible] est [illegible] vita. Clarius adhuc lib. 10. Ethicorum ad Nicomachum cap. 3. vivere, inquit, [illegible] quaerit quasi operari. Notat Philosophus [illegible]; [illegible] ex vita de [illegible]. [illegible] cui actio, et multo magis [illegible] [illegible], [illegible] beatitudini, contemplativa [illegible] [illegible] vitam agnoscit [illegible] operationem et [illegible], seu contemplatione praecellentissimam Dei, [illegible] et immortalem [illegible].

[illegible]

[illegible] Divina est operatio. [illegible] Deus [illegible] formaliter deno- minatur volens ita ab illectione formaliter denominatur illigens. [illegible] [illegible] [illegible] inchoatio volu[illegible] repo- nebat, [illegible] [illegible] rationale vege- tarum, ubi [illegible] significatio [illegible] ab [illegible]

insuper D. volunte, et volitio creata, ac Divina essentialiter producta, et ipso du[illegible] cibilis, [illegible] istius D. [illegible] volitio itaque Divina est naturalis operatio D[illegible] voluntatis, et consequenter illectio Divina est connaturalis operatio Divini intus, [illegible] [illegible] ratio Divini intus, sit operatio sua, [illegible], [illegible] Divina actualis illectio est naturalis operatio Divini [illegible], proindeque ut essentia Divina realiter [illegible] [illegible] ut ja[m] [illegible] [illegible] nostri supponentes.

[illegible] nulla alia [illegible] ac [illegible] numini in [illegible] [illegible] ac [illegible] de anima, ut [illegible] vita actualis est [illegible] operari inmanenter, aut per identitatem realem cum ipso vivente [illegible] manent illectio, et volitio [illegible] [illegible] vivat. aut per unionem cum ipso vivente ut manent in quolibet beato operantis [illegible] vivit, nam [illegible] duplex inmanentia duplex datur, et [illegible] nomen [illegible], nec excludit actionem [illegible], unde in [illegible] datur operatio absque actione [illegible], increatura vero simul [illegible] actus illectivus et volitionis [illegible] reperitur; ut enim Eximius D. [illegible] 23. metha[phisicae] sect. 19. n. 8. ultimum operationis [illegible]; ita ut in [illegible] [illegible] sufficientia, [illegible] [illegible] dimanatio, eodem [illegible] Eximius [illegible] esse, et attributis cap. 3. n. 22. ac actualis Divinae vitae explicandae, [illegible] dicta sufficiant.

Respondet
304 Gonet, in qua [illegible] a [illegible] disp. 16. art. 2. an 10. actualis illectio [illegible] [illegible] [illegible] 1º sub [illegible] operationis, quasi egredientis a [illegible]. 2º sub [illegible] [illegible] actualis [illegible]. 1º [illegible] in [illegible] datur, quia ea quasi [illegible] [illegible] [illegible] unitati, ac [illegible] Divinae repugnante. 2º vero [illegible] metha[illegible] [illegible] [illegible], quia supponit [illegible], [illegible] in [illegible] [illegible] [illegible] argui [illegible] Gonet [illegible] doce[t] [illegible] 2º [illegible] enim docet n. [illegible] illectio Divina [illegible], [illegible] [illegible] Divina [illegible]. 2º [illegible] n. 2[illegible] illectio Divina, sub [illegible] [illegible] ultima [illegible] [illegible], et [illegible] [illegible] actuali esse [illegible] esse, [illegible]

cus, licentia Divini in necessitante Deus supplicatoria, ordini quintum negat. verbo acta, et mediatam, sufficientia per modum actus; hunc ipsam est intelligendi ille quod in dum dicitur scriptus, quoniam tunc sit ipsalibrationem ergo Divina
... p., inquit, loco n.o 19. illa ab illo Divino intellectu exacuat illigar subjecti, seu talis sensatio, quod omnis operatio supponere debet aliam sui priorem, et alia ... loco n.o 22. respondet: licet dicamus operationem totius, et illimitatam, tamquam ... operatio, sit tamen ... ratio equentadi; id in re est dicamus operationi infinitae, et illimitatae; sequi eminenter, realiter est operatio; et hinc intelligere Divinum, inquit, sit infinitum, et illimitatum, et huic eminenter realiter tamquam operationi convenit illigibilis, et quam tum proxime quam radicalis illigendi ratio est operatio, et illectio, scilicet prius operans, et illigens sic dicitur etiam virtualiter, sive ratione ratiotinata, in ipso sicut loco dicendo, sive tamen etiam nullius aliquid distinctione.

Utrumque huius authoris solutio multis de causis displicet, et primo et apertè ... Anglis; quoniam verbis illo n.o 300. relatis loquitur de Divina ... operatio Divina, cuique quidem infinita, et illimitata, et ... huiusmodi Divina operatione habere aliud prius ... ratione, ... illigere Divinum et absentia inquantum ipsa est intellectualis aliquid ... n. 296 recitatis ... quod aliqua ratio est ... simpliciter quod nec quoniam mediata, neque prius ratione, ... ratione dicitur pugnat cum Divina ... realitate ... actualiter mediantur methaca ab eius ... relationes: ... radix metha..., et virtualiter ambulans, et relationes ... 305

... denique ... nec ... ... ... concedit ... Divina, ... nesciens ... actualitatis ... intelligendi ... ... actualitatis infinita ... Divina ... operatio ... intelligendi ... 

... actualitatis infinita illigendi ... neque ... ultimus actualitatis infinitae illigendi ...

intellectualitatis, neque tamen actualis intellectio. Divina etiam sub ratione actualis intellectionis in linea intelligendi est ultima intellectio actualis: siquidem illa quae est intellectio est actualis operatio: quae actualis intellectio. Divina etiam sub ratione ultimae actualitatis in linea intelligendi est ultime operatio; nam patet, cum non sit neque actualis intellectio. Divina praeterea est intellectio actualis et actualis vita; siquidem illa quae est actualis vita operatio: quia illa quae est intellectio actualis est operatio [illegible]: cum enim actualis intellectio illa quae est intellectio actualis et ratio vitae, qua vivens intellectualiter [illegible] intentionaliter [illegible]; id autem est ultime et vita actualis: quod [illegible]: cum enim actualis vita [illegible] ultime [illegible] est operatio [illegible] num. 301.

307 [illegible] impugnat eandem sententiam cum [illegible] quod ipsa aliquid pertinens ad lineam intellectualis esse ultimo constitutivam metaphysicae Dei vita potius per perfectionem intellectivi, quam per actualem intellectionem constitui debeat, hanc tamen impugnationem non sequor, tum quia cum vera mihi sit sententia in Deo agnoscens perfectionem de linea intellectivi, sive actu primi intelligendi ab actuali operatione intellectione ratione distincta; nec probare non [illegible], sed potius et [illegible] principaliter [illegible] nec per actualem operationem intellectionem, nec per intellectivum ab actuali intellectione [illegible] [illegible] num. 250 [illegible] Dei [illegible] radicantur, atque adeo metaphysicae [illegible], hic aliam [illegible] impugnat.

308 [illegible] nobis D. [illegible] q. 14 a. 4 dicente [illegible] Dei est eius substantia, [illegible] [illegible] Dei esse. [illegible] [illegible] catholici [illegible] [illegible] ex [illegible] et [illegible] [illegible] [illegible] actuali [illegible] Divina; atque ex hac [illegible] [illegible] Divinae, sive actualis [illegible] Divina [illegible] cum [illegible] natura Divina, [illegible] [illegible]

[illegible] [illegible] significari: q[uonia]m neq[ue] exacta invenit[ur] nobis obiecta debent infra x[illegible]
[illegible] [illegible] [illegible], sine [illegible] [illegible] actuale [illegible] ide[m] significari [illegible]
seu nata [illegible], ca[illegible] [illegible] [illegible], sed solu[m] [illegible] [illegible] [illegible]. [illegible]
nullu[m] [illegible] [illegible] 1a p[ar]te q. 19. a[rtic]ulo 1o corpore, et sicut [illegible] [illegible]
sum esse, ita nunc velle, et ad 3m: [illegible] voluntas Dei [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] intelligere [illegible] velle, et q. 6 ad 1 [illegible] [illegible]
velle [illegible]. [illegible] solutio [illegible] e [illegible] [illegible] [illegible] cap.
6 dicenti: Deus suae ipse sapia[illegible]: q[uonia]m nec aliud sapia[illegible] aliud essa-
[illegible] hoc esse q[uo]d sapiens esse. [illegible] similibus aliorum Patrum locutionibus
[illegible] [illegible] adducunt adversarii, exi[illegible] [illegible] aliud [illegible] quam [illegible] ide[illegible]
[illegible].

Veniq[ue] [illegible] obiectionibus aliis [illegible] [illegible] [illegible] 309
[illegible] [illegible] [illegible], q[uo]d [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] intelligendi [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], pulcherrima [illegible]
[illegible] [illegible] [illegible] debemus quibus [illegible] [illegible] huic [illegible]
[illegible] appono. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
omnia bona [illegible], et hoc modo loq[uitu]r Dyonis[ius] [illegible] [illegible]
[illegible] participat[illegible] [illegible], [illegible], [illegible] [illegible] tota [illegible]
[illegible] [illegible] [illegible], sicut esse [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] sup[er]addita [illegible]. Unde et [illegible] ibi
[illegible] [illegible] [illegible] meliora existentibus, et intelligentia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de Divinis nomin[ibus] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] sane clarius
[illegible].

# Controv.a 2.a
## de Divinis attributis in omni. Disp. 1.a
## quid sit, et quotuplex attributum divinum.
### Cap. 1.
### Divini attributi explicatio.

310 Attributi nomina, pariter atque aliorum [illegible] ... quo quasi [illegible] ... id notavit ... Raynaud. in Theologia naturali dist. ... q. 2. n. 6. in tract. de attributis ... n.o 13. attributa divina vocantur divina nomina ... quae ... attributa vocat ... author, ... nomen, ... attributi, ... etiam ... attributi ... attributa ... ut nomina ... attributis ... Damascenum, ... attributa ... explicanda ... n.o 225 ... Divini ... attributi vocavit.

311 ... nomina ... attributi ... attributa ... ut notavit ... in primis ... 3. n.o 6. et 7. ... attributo ... omnes.

312 ...

inquorum attributum stricte sumptum connotat ... cui omni diqnos(?) ... quinque
Divina grata attributum nominis significat ... q. ... attrib. ... ...
quatenus ... effectus Divina absoluta eodem modo ...
... ... absolutam, ... ... ... perfectionum
... Divina ... ... ... ... ... ... ...
... ... ... ... ... minor a theologis ... ...
... ... Divina ... ... absoluta Dei grata ... ... divina ...
... ... ... ... ... Divina collocantes in ... attributis
... ... ... ... ... ... ... ...
... ... Divina ... modo ... attributa ... divina
... ... ... ... proprietates ... ... ...
a ... ... ... ... ... ... ... ...
... ... ... ... ... ... ... ...
... ... ... ... ... ... ... Divina
... ... ... ... ... ... dicemus.
Sicut in Deo quaedam grata 313
... Dei ... Divina ... ... ... ... in
... ... ... ... ... Divina ... grata ... Divina
... ... ... ... ... ... ... ... ...
... ... ... ... ... ... ... ... ...
... ... ... ... ... Divina ... ... ...
... ... ... ... ... ... ... ... ...
... ... ... ... ... attributum ... ...
... ... ... ... ... ... ... ...
... ... ... ... Divina ... ... ... ...
... ... ... ... ...
Dicitur ... in Deo
identificatur ... attributum Dei ... ... ... ... Dei ... 314
... ... ... ... ... ... ... ... ...
... ... ... ... Nominales ... ... ... dixerunt 315
... ... ... ... ... ... ... ... ...

cum omni theologorum illigiam, quod rane rña. cum fundo inc. [illegible] mithaca
diuin. et dnaltu oppositas; dicitur propria rationa, et meum [illegible] eng. [illegible]
adequate [illegible] et ab illa diuinas mithace, [illegible] [illegible] quo [illegible]
neum, et oppositarum methac. [illegible] cuctis [illegible] [illegible]. [illegible]
dicitur abenia neum [illegible] [illegible] diuinas mithace, [illegible] atributa
stille ca[illegible] excessiuis [illegible] [illegible], inc [illegible], sicut [illegible] ora
ita [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] admale [illegible]
3. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
oia [illegible] [illegible] [illegible] [illegible], [illegible] ex [illegible] lib 3 de
[illegible] n. 2 [illegible] proprie attributa. [illegible] [illegible] grata [illegible], sed
[illegible], [illegible] et [illegible] [illegible] [illegible] [illegible] denominat. [illegible]
[illegible] mithace [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
mithram [illegible], ac [illegible] [illegible] [illegible] [illegible]
[illegible]

315 [illegible], [illegible] attributi rane [illegible] [illegible] [illegible] gratia [illegible]
relatiuum [illegible], [illegible] absoluta, et [illegible], [illegible] [illegible] ex. lo cap. 44
[illegible] 1° [illegible] 1 [illegible] trac. 2. disp. 2 [illegible] [illegible] Vazquez
[illegible] et [illegible], [illegible] [illegible] tract. 2. disp. 1. q. 4 n. 2 [illegible] [illegible]
est 1°: [illegible] attributum debet esse [illegible] [illegible], [illegible] [illegible], [illegible]
a relatiua [illegible] [illegible]. 2° [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] et attributa oia, [illegible] [illegible], [illegible] [illegible]
[illegible] filio [illegible]. 3° q. attributum debet esse [illegible] simpliciter simplex
[illegible] a relatiua [illegible] simpliciter simplex [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] trac. 1. disp. 6. [illegible] q. 1°. q. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] dicuntur [illegible]
[illegible] attributa, 2° q. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] et qui-
316 [illegible] attributum facile, relatiua [illegible] [illegible] accidens
[illegible] [illegible] [illegible], et [illegible] [illegible], et quasi [illegible]

dignitas intrinseca, q[uae] ad rationem attributi sufficiens videtur, nec obstantia ... sibi oppositae, nam ad rationem attributi pertinet, non attributi debet ... omnia ... illi cui omnia conveniunt ... attributum ... adinitra,

Ad 2um etiam respondetur ... P.P. exponendo de attributis ... praeditus ... interalia 3 ... actualitatem ... divinae ... operatio ... actus ... pervenit ... operari ... notanda ... effectus ... ut in ... negatio ... n. 155 ... negatio ... infinitum ... tom. 1 disp. n. 6 ... attributum divinum ... qualitas absoluta ... secundo ... nec ... essentiam ...

## Caput 2

### Divisio attributorum divinorum

1o dividitur attributum divinum in positivum, et negativum; positivum est, quod solum dicit rationem positivam; negativum, quod illa negatione explicatur, ... modo ... explicandi ... aliqua ... infinitas, ... immutabilitas ... negatione explicantur, sicut ... significatum formale est immediatum ... positiva ... undum ... extremum, ... negatio ... inexistentia ... quibus ... inter theologos, an ... in negatione ... consistant ... materialiter, fundamentaliter, et radicaliter in positivo consistant, ... et divisio ... negationis talis hic sunt, simplicitas, unitas, aeternitas, ... hoc ...

2o dividitur attributum divinum in transcendens, et non transcendens: attributum transcendens dicitur, ... bonitas ... inexistendo infinitum. attributum non transcendens dicitur, q[uod] 318

et [illegible] ex [illegible] ad alias [illegible] [illegible] [illegible] [illegible] tapis [illegible] [illegible] [illegible] examus.

319 Dices attributa Divina in absolutum [illegible] [illegible] [illegible] [illegible] sumendo relativum [illegible] ad intra, sive pro personali, [illegible] absolute in omni sensu opposito [illegible]; hoc a divisio [illegible] ponit videre supra an 3 [illegible]. [illegible] [illegible] [illegible] sumendo relativum [illegible] ad extra, et absolutum [illegible] [illegible] huiusmodi relativo, [illegible] attributa relativa [illegible] Divina, quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] relativa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Divina, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dices an attributa Divina sint [illegible] [illegible] [illegible] ad extra [illegible] [illegible] [illegible] [illegible] [illegible]. Disp. 2. an et quomodo attributa Divina tum inter se tum ab essentia [illegible] [illegible] Cap. [illegible]

## Disputa 2. an et quomodo attributa Divina distinguantur inter se tum ab essentia Deitatis quantum capit

320 praenotata et [illegible]

Praenotandum 1.º [illegible] [illegible] [illegible] [illegible] de Divinis [illegible] [illegible] se [illegible] actualiter [illegible] [illegible] [illegible], sicut [illegible] [illegible] [illegible] actualiter ab essentia Divina, [illegible] [illegible] actualiter [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Trinitate [illegible] [illegible] an [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] augustissimi [illegible] [illegible] [illegible] [illegible] [illegible] Porretanus Pictaviensis [illegible] ut [illegible] Trinitatem [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pictaviensi [illegible]

ac Aug 3. T. eadem Gilbertum cui B. Bern. interfuit, ueridq[ue]
Ioelij eluciat tunc lib. q. de mdrrat. adeumq[ue] Aug. eiq[ue] etiam ser
mone 1. in cantica, irrobatq[ue] a Lateranensi Iubio Sap damna
mus Summa Trinit. desiente: in illo Solemni de trinitate, n-
quaternitate. uobis etiam omnino illo Theogonu axiom et diruptum
Florentino aliijq[ue] Iolij: Indiuiduis etia ii aze nihil obstat procuentes n
et produci realiter opposit. attinto etiam Trina, et trinas ysolites nobstat
identi reali, oppos. re, omni prouentis, et adultis nq[ue] mq[ue] abeunt proliti
... obtenti etiam se ducit. 322 Florent.

Leone quatr opinio Auxanpi, qui 1 l
distinctis ... prolitas trinas abeunt diugu actualiter dist.
reali mortali, hocc distinctio, neq[ue] vetatr intermediu, deq[ue] utinter
... facta intr unione, et extrema, expiodit ... error Nicon
... q[ue] ... citata, et hic agnunt quaternitas in Deo
sine 4ta entiter actualiter distans, Thuanpu a 4ta admittin
una entiter actualiter distas, Deiq[ue] nimq[ue] et 3es prolites, fumus D.
Duri Thei aiunt intracta de trin. adagin vadq[ue] spectatin
quirere, quqna inter Deitq[ue] et 3 prolites trinas admittenda distinctio sit
Scotistica ne, an a ranis vatiocinatq[ue], an virtualis realis ...
et qugna cauq[ue] apparet, et sufficiens ad explanq[ue] mysteriq[ue] D.

Dynt. Theq 321
quest. 3 cc deatribubi illit Dominis, qui per alia Theorbico ...
meq[ue] Mituentr, seu solentr inneo sepu, ut deachibus Dei liberti-
dissimum intrabe dessolunt. Nei nnulli Thei, quos sibilui, seu
Spletes in ... diuq[ue], ite ince liberioru, paliq[ue] n Minq[ue] docent, Cerbe

itaque eiusmodi attributa quae a Deo ab extrinseco realiter sunt distincta [illegible]
[illegible] Dei: una cum Deo nequit esse [illegible], [illegible] extrinsecum, sine
quod sit extra ipsam: eruntque eiusmodi attributa [illegible] alia extrinseca
realiter distincta intrinsece, quotiescumque ipsa extrinseca per intrinsece dicta fuerint [illegible]
separatim; hoc [illegible] [illegible] ubique ipsa extrinseca, et intrinsece, et absolute [illegible]
[illegible] [illegible] [illegible] [illegible] attributi [illegible], [illegible]
intrinseca Deo, [illegible] attributi nomen [illegible] [illegible] [illegible]
[illegible], ut [illegible] 313.

322 Erraverunt Arabes, qui, ignorantia [illegible]
[illegible] [illegible] 39, censuerunt attributa Divina esse addita esse,
[illegible] [illegible] [illegible] inductas, erravit, et quidem longe [illegible]
[illegible] [illegible] qui Petrus Abailar [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] attributa Divina esse [illegible], et qualitates [illegible] Deo [illegible]
[illegible] [illegible] [illegible] accidentales [illegible] in nobis, [illegible] [illegible]
[illegible], qui [illegible] Divina [illegible] [illegible] [illegible], attributa intrinseca
[illegible] Divinas, [illegible] [illegible], [illegible] inter attributa Divina, atque inter ipsa
attributa inter se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] late, et [illegible] [illegible] Petav. [illegible] tom.
[illegible] [illegible] [illegible] cap. 8. [illegible]

323 Catholica veritas est
[illegible] Divina non [illegible] [illegible] [illegible] [illegible], [illegible], [illegible]
[illegible] [illegible] ita [illegible] [illegible] 12 [illegible] [illegible]. [illegible] [illegible]
Deus est sua [illegible], et text 39. est sua [illegible], et text 37. est ipsa
[illegible] [illegible] [illegible] [illegible] [illegible] 6. [illegible] Deus est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] 80 in Cantica [illegible] [illegible] [illegible]
[illegible] Bern. ibidem [illegible] ut mox videbimus, [illegible] [illegible] [illegible]

Et hinc hanc inter solita candide cum gratia Rayn. adversat in theo-
nat: dist. 6 q. 2. artic. 1°. n. 61. et 62. 324

Stat haec veritas ex multis
SS. PP., quae ostendunt praeter illud in Sacra Script., divina substantia esse om-
nino simplicem, et infinitae esse maturitatis; sed si divina essentia et actualiter
ab attributis distinguatur, et attributa inter se, divina substantia non esset omnino
simplex, sed ex partibus composita, eritque in Deo quaternitas, et plus quam Trinitas:
quod nec una divina ab attributis, nec attributa inter se vere
[illegible] distinguuntur, [illegible], audi Bern. lib. 5 de consideratione:
» [illegible] divina esse in Deo [illegible] catholica; [illegible]
» [illegible]: [illegible] si diversa [illegible] quaternitatem, idem
» [illegible]. Stat insuper ex [illegible] c. 4. 2 et 13 divinis nomin.
» [illegible], inquit, Deus, quae omnia unum est [illegible] unica [illegible]
» [illegible]. [illegible] lib. [illegible] cap. [illegible] diversitate [illegible]
» Divina, simplex et [illegible] natura. Basil. epist. 80: [illegible]
» quae nomina divina [illegible] unum et [illegible], quae significat. Plures
praeterea

325

Praeterea quia attributa divina praedicantur in recto de essentia
et inter se [illegible] in concreto, sed etiam in abstracto: dicimus enim
» Deus est sapiens, [illegible], veritas, bonitas etc. Deitas est sapientia:
essentia Dei est bonitas, justitia etc.; at haec omnia falsa essent, si ab essentia
divina, aut inter se vere actualiter distinguerentur attributa divina; si essentia
divina, aut Deus esset sapiens per sapientiam distinctam sibi [illegible],
[illegible], aut [illegible] superiori [illegible] supra Deum aliquid [illegible]
aequalem vel inferiorem; si superiori daretur supra Deum aliquid [illegible]
[illegible] esset [illegible], si aequale daretur [illegible] Dei [illegible]
[illegible] [illegible] [illegible] sapientia vere distincta [illegible] Deus [illegible]
[illegible] [illegible] vere distincta, [illegible] aequale [illegible] Dei dignitati [illegible]

~~donar~~ appellat. donari, seu infusione: q° fra qua Deus erat capiens
324 erat in abalio, sive creat.
Nec quibus Bern. aug. ac Scrite. qua
326 Cuius memini n. 323 illud ē ñ alijs qua, eiusdẽ Bern. verbis
... sermone: in hoc sum. 80 in Cantica magnit. Deus dico magnus, sed
Deus ipse ē, nec maius aliq. Deo bona, & bonit. fator bonū, sed natura
... ipse ē, ne melius ipso aliq. mihi videar invenire, & deq. ...
in hunc modū. Scandis porro inoffenso, ut aiunt, pede, incurs ...
qui dicebat, Deus ñ nisi ea magnitudine magnus ē, quę ē q.
... aliqui illa erit maior meaci qua Deus. Aug. hinc vali
dimus malleus c.a Hereticos ... & plura colori Bernardus erudite
hinc ... faciunt, qui lib. 5 ... at ... , ac pulcherrime ...
... ex quibus pauca hęc decerpo: dicimus Deū magnū, ...
bonū, & innumera talia, sed nisi oia unū in Deo, & Deo ...
... vocibus multiplices ... mihi ... ñ ... igitur nullus huius modi
Deo ... quidē mira simplicitas; vero iudicio natura simplex
325 multiplici ... alias ... eiusdē Bern. aliorū q. PP.
quorū multos ... Cipariota ... testimonia pre
... his prenotatis.
327 ... hoc inter ē Scotistam cū subtili D.r ... Sb
... enim ut abstrusimū Augustini Triados mysteriū explaret, ac
q. ab illa difficultate expediret, qua nisū rare ... solites ... ...
... illis ... inter se dist.ē, quādā excogitavit
inter Reale, et ... Binas, qua appellavit (ex natura rei) sive forma
le, aut quiditativa, sive finale independentes ab ... , agnovit itaq.
Scotus duplicē dist.ē independentē ab operat.e intus, aliā maxi
mā, aliā minimā, maximā: quę intercedit inter realites, sive

sive inter se, sive etiam inter Petrum, et Paulum, verum inseparabiliter verificatur hoc non esse illud, sicut hoc non est realiter illud. haec igitur distinctio [illegible] omnibus Deitatem inter, et personalitates: nam de Divina fide eadem essentia identificatur [illegible] realiter [illegible] ac [illegible] attributis [illegible]: minima est, quae inter [illegible] realiter ac [illegible] identificatas intercedit, quatenus una non includit alteram [illegible] formali aequivalentia definitionem, sed in hoc tenebit al[illegible] [illegible] formali aequivalitatem alterius, sibi vero [illegible] quorum [illegible] [illegible] formaliter, quidditative alterum, sicut vero [illegible] Divina, et Paternitas [illegible] diversas habent definitiones, et quidditates [illegible] independenter ab intellectu distinguuntur. Est ergo minima, quia formalis [illegible], aut [illegible], aut quidditative, ex natura rei, [illegible] [illegible] formali, tamen verificatur Deitas non esse Paternitas.

Hanc 328

distinctionem [illegible] Doctor in 1.o dist. 2.a q. 5. ad hic: [illegible] asserit. [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] ea [illegible] [illegible] dist. 8 q. [illegible] ubi asserit attributa etiam [illegible] [illegible] [illegible] formaliter ex natura rei distingui, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et attributa distinctionem agnovisse [illegible] [illegible] quam ea quae distinctionem [illegible] rationis, [illegible] distinctionem formalem, quae est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] quoque distinctionem [illegible] [illegible] [illegible] [illegible] [illegible], ex natura rei, ac virtualis, quae [illegible] [illegible] [illegible], [illegible] fundamentum ex natura rei [illegible] [illegible] [illegible], atque adeo nil aliud [illegible] [illegible] distinctionem ex natura rei, quae fundamentum [illegible], atque adeo nil aliud [illegible] non distinctionem ex natura rei, quam fundamentalem [illegible] [illegible], virtualem etiam ab aliquibus appellatam, ita [illegible] [illegible] [illegible] [illegible] [illegible] natural dist. [illegible] q. 2. art. 1. an.o 65. [illegible] [illegible] [illegible] [illegible] lib. 1. de Dei essentia, et attributis cap. 11 n.o 2. notat ex [illegible] [illegible] [illegible] aliqua intrinsece admittere, sed omnino volunt, [illegible] [illegible] actualem distinctionem ante omne opus intellectus.

Et quidem iam clare [illegible] 329

ponam videntur, etenim in 1.° dist. 3, q. 1 parr.° ad illam questionem an p deo, sic ait: inter perfect.es essentiales nec tantum distinctio rationis, hoc est diversorum modorum concipiendi idem obiectum formale, talis distinctio est inter sapiens, et sapientia et ...
... mai inter sapientiam, et veritatem, nec ibi tantum dist.o obiectum formale ... inintu...
... nunquam est incognit. intuitiva, nisi sit ... intuitive cognitum: addit ... et q.o ibi dist.o precedens intellectum omnimodo esse illa, q. ... in re ex natura rei, et bonitas est in re ex natura rei, sapientia autem in re formaliter non est bonitas. Denique de divina essentia, et relationibus loquens dist. 2. q. 7. ... ait: ... quae formaliter recepta est incommunicabile, et ... ut essentia ... aliqua dist.z precedens actum intellectus creati, aut increati, ... Scotus ... dist.z rei ex natura rei diversa a fundamenti ... sufficientiam in ordine ad diversos ... dist.z ... actualiter ... rei, et ante intellectus operationem ... ita ut intellectus intuitivus cognoscens videat attributa divina ... distincta ex natura rei.
330 Q.a 5.a virtualem realem, sive ... communior R.P. ... P... inter distinctionem relationes divinas ... inter essentiam, et attributa. Ita cum Egidio Lusitano, et ... Heretre disp. 2. cap. 1. n. 15. et disp. 12 cap. 1. n. 1 et disp. 5. an. 13. ... aliqua attributa ... inter illectum et ... inter illect.z, et volit.z. 3.a ... docet, ... attributi ... attributa inter se ... quam dist.z rationis ratiocinatae ... obiecti ... intellectus nullam inter praedicta ... actualem ... agnoscit, nec illam dist.z virtualem realem, sed ... rationis, quam ... quatenus in obiecto dat fundamentum ad dist.z rationis ... ex ... 4.a denique ... solam dist.z rationis ratiocinatae ... inter essentiam, et attributa, ...

intr attributa intrse; addat in ca nec pcisiua, crgtr obti, sd soluz fraliti, dexplicatu, nri qui modi Sapiendi. Ita cu Arriaga Stucdo, et alijs nro R.R. mribs.

# Cap. 2.

## Resoltar 1.ª refellitr.

Scotica distz n. 327. proposita uniqui seitientes theogi optr efficientes Dei simplicitaie negantes pcnitus intr prata Dina distz oz actualz independente opij et intui. Sic P. Aquas 1. p. q. 3. aus 6. et q. 28. et q. 29. ubi cu pluris cu Magistro intr dist. 8. lex. P. Varg. Valarriaga disp. 41. sect. 1.ª dalij. Quin etia, fatbipsu cuaz pradio ae Methaem relegant ditr phi scotica distz. Nos olz in phica acoli fuse discuimus. Modo ne olioz rationis dapnemur, phice dr et Theogice soluz contra illa agendu arbitu. 331

Prob. 1.º ex aucte. Supr. 332

simplicitas, et perfectam, qua PP. Deo tribuunt, qui distis. oz supra, et ante " illectus operatz, e ntr essa, et attributa, et intr ipsa attributa intrse remo- "
veant. Ut q Dionis. cap. 5. de Dinis nominibus ait: n aliud ei ipsu "
esse dicimus, et aliud id, quo e, aliud uita, aut sapia, una simplici- "
tate sui, q late se duplicitate excludente. Damasc. lib. 1. fidi orth. "
c. cap. 9. di esse Dina loquens: q a inca dicitur, capitali sola disp. "
Aug. inquiritur. doctrin.: nullatenus aliud e in Deo esse, aliud viuere "
intelligere, e esse, et lib. de Trinit. habitauit, cap. 6. sapia eni Dei n ma- "
gis sapia qua veritas e, e n magis veritas, qua sapia, qua simplicitas; "
qua igitur Dei oia: uniq eni sunt in Deo, et n solz hec intrse eadeq sunt in Deo "
... quaq ipse Dius Anselm, in Monol. cap. 16.: idq igitur e q d "
 . . . . illoru, q oia sunt simul, siue singula, ut cu dicitur iustitia, ten "

q. una [illegible], non singula, ut in dict. intell. [illegible] [illegible] [illegible]
talia, [illegible] [illegible] singula. [illegible] plures [illegible]

Si addas: inter Divina esse

333 complexiones Divinae, ndatur distinctio aliqua exparte rei, x.a [illegible] [illegible],
[illegible]: q. neque inter attributa, et [illegible], neque inter [illegible] [illegible] [illegible], [illegible]
in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] Sex [illegible]
18 [illegible] ubi [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] agnoscunt inter Divina esse complexiones Divinas. Sex [illegible]
[illegible] [illegible]: haut [illegible] putare [illegible], [illegible] [illegible] [illegible], quamvis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] 68. [illegible]
Divina [illegible], et [illegible] [illegible] [illegible] [illegible] modum [illegible] nec dis-
[illegible] [illegible].

334 [illegible] [illegible] [illegible] nisi addatur [illegible] [illegible], in
[illegible] sola [illegible] summa Dei simplicitas, [illegible] [illegible] [illegible], [illegible] [illegible]
actualis, non [illegible] summa, quae dist. excludat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]. [illegible] [illegible] [illegible] enim
explicationem tradidit [illegible], [illegible] dist. q. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] n. 332 [illegible] [illegible] [illegible] [illegible]
[illegible] n. [illegible] [illegible] alia [illegible]. inter Divina esse complexiones [illegible]
excludunt [illegible] dist. q. [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] de [illegible] inter [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hoc aliud in [illegible] [illegible], aliud
[illegible] [illegible]: q. in nullo sensu [illegible] [illegible] in [illegible] aliud, et aliud [illegible]
[illegible] [illegible] [illegible] [illegible] intus [illegible] aliud, et aliud, [illegible] [illegible]
in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] dist. [illegible] intus [illegible],
proinde [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] in [illegible] ea summa simplicitas, quam
[illegible] [illegible] unanimi [illegible] docent.

Excludit summa simplicitas Divina [illegible]

335 [illegible] [illegible] [illegible], summa simplicitas Divina excludit ex [illegible], [illegible]

parte compositis, sed n. essentia ... , et attributa, et attributa immaterie essent
ex natura rei realiter distincta, deberet tamen dici quod est ... vera, et aptitudine
n. compositio: quia natura n. essentia includit attributa realiter ex natura rei
intrinseca dicta: ... mat. ... in ... in quo ... dict.
repugnantia, et ex distinctione ... simplicitatem et duplicitate excludit
... cap. 16 ... nullo modo
... omnimodo ... necessarie ...
... unitatem ... omnimoda ...
et apte ... data vera, et aptitudine compositio, sed n. essentia, et attributa
... materie ... ex natura rei realiter distincta, deberet
... omnimoda ... aptitudine ... in Deo vera
compositio ... omnimoda ...
... per aliquam unionem ... ; sed ...
ubi datur unio per aliquam unionem ... ut ... , dabitur vera
et aptitudine compositio ... omnimoda ... , dabitur
vera, et apta ... compositio ... non ...
... unionem: ... omnimoda ... dabitur
unio per aliquam unionem ... illarum aptitudine.

... Respondetur ... 336
... simplicitatem non opponi distinctionem, sed compositionem ... pluralitas
... compositio ... involuta ... 766
... ex
... 8 ... ex ... compositio ... sed
... homogeneis
... aut quantitativis ... compositione ... quin in
una parte ... modum ... ad
hoc ut compositio ... unum ... modum ... per

5 +

ubi ga or ? ex multis physicis accidentibus
actui: q a anoe et pone ... potuiny p' accidens, sq a
a comuni lapidey, quin lapis nequit respectu albedinis habeat rani actus
e pos q ex multis physicis intrinsece, quam vmy habeat rane pos
e alteriy rane actus 3° q a si attributa ex naza sui distinguuntur ab una
nec continet illa virtualiter Dina quid in actu ex ?. et induit ad actu
intelligentis deq' ut dicunt q. ; loq. Dnicq prober a. una, p. attributa denom
minatur ad denominat. sapienti fraliter, e dicendi alijs q. hibebunt
attributa respectu cuiusq rane actus, et essa respectu attributorum rane pos
q° 2a id qd Scotus ait ... ficere dictus q. attributum ... na illi
quibus e q d ex multis fiat unum, e q ... fraliter sit pars totius
i a sapientia erit pars, fralis totius q d e Deus sapiens, an pb na q a
Deitas ... sint partes, idemq ...
idemq sicut pars ex multis e q° multa sint unius Dina: q 8 a. 9 a. denique alijs
omnis, q a si essa Dina distinguitur rr actualiter ab attributis, dicto
hoc e identitas opponitur simplicitati, nec possent Deus essa, e attribu
ta esse unum nisi p' unionem, atque adeo p' compositionem: q' si essa Dina
apte sui Deus ... opperat. distinguitur actualiter ex natura rei ab
attributis, dicto hoc, e pluralitas opponitur omnimode simplicitati Dinae, nec
poterunt essa, e attributa esse omnino unum, nisi p' unionem aliquam
cuiuscumque generis sit, atque adeo p' compositionem.

337 Si miror ... pluralitate ...
plures explicat respectu tractat duorum q. 2. in Deo licet dentur ea
fraliter multiplicitas non dari compositionem, q a compositio non datur nisi inter
fralitates, quarum una habet rane pos, e altera rane actus; rao
a pos e actus non reperitur nisi in entibus finitis, in quibus una frali
tas caret et ab altera perficiatur; in Deo a omnes fralitates debeant
infinite, nullo modo recipiunt ab altera; Sed puto ea, quae rursus dixerim,

3.º hanc resposionem D. Tho. qui hac tot. formali disp. 5 q. 2 n. 62.
singularitas e de formali ratione Creati, sicut ratio formalis distinguitur Deum
quiditas a necessitate, haberetque adinstar per methaphy. adhaeceitas
et reciperetur actuari per illa; siquidem ex eo quod necessitas distinguitur formaliter
a quiditate Dei inconsequens est quod aliquatenus in ea, quod ratio actus, et per me-
taphy. non aliquid finitur, atque adeo Divinis perfectionibus non repugnat
ratio actus, et per methaphy. ex titulo infinitatis; maxime quod in aliis forma-
litatibus Divinis, quas Doctor Subtilis distinctas distinguit ex Scotistas. 3.º 2.º nam essen-
tia Dei hyp.º solum est infinita in ratione esse, non tamen in ratione illeitatis hyp.ca quod perfe-
ctio essentia ab illeitate; et licet illeitas non addat esse perfectio in ratione esse
addit tamen perfectionem in ratione illiquentis, quae non datur formaliter in essentia: quod
perfectio infinita habere rationem actus respectu alterius infinitis perfectionis non ren-
titur ratio per methaphy.

338 Denique respondent Scotistae realitates pluralitatem non
obesse simplicitati, quia pluralitas illa stat cum identitate reali; sed 3.º 4.º
quia cum identitate reali stat maior pluralitas ex natura rei, et minima quod
habeat minus sine re, et tamen adhuc respondet. 2.º cum identitate reali stat quod
sint plures rationes adaequate actus, et potentiae; quod eius identitas reali stat simul, cum
simplicitate excludant. Dicant ex Divinis perfectionibus ex natura rei distinctis ex-
sultare ... quod nos, quod quia ... non stat ... ... ... ... ... ...
... ex natura rei ... ... ... ... ... ...
... ... ... ... ... ... ... ...
... ... ... principiis ... ... ... ... ...
... exigit, et alia qua ... ... ... ...
... ... ... ... ... ... ...
... ... ... ex natura rei ... ... ... ...
... ... ... ... ... ... ...

identitatis cuiusmodi poterit diximus debere esse unionem et unionem, non intelligendo de unione rigorosa, (ideo diximus cuiuscumque quae illam sit) sed alterius in eo sensu, quo intellectum unitur gratiae, et supra ad propositionem XX. Scotistas. Inde ... illos impugnamus ... inverso ... nares supra ... pertinent.

[illegible] ... tra.

339 2o ... charitatis quam ... ipsa, et essentia Divina, ipsa est realiter actualiter idem, quod est essentia Divina: sed consequens ipsa est idem formaliter essentialiter, quidditative, et ex natura rei cum essentia Divina: quod ipsa, et essentia Divina non distinguuntur formaliter essentialiter quidditative, et ex natura rei ... est evidens: probatur enim minor, quod distinguuntur ... quae ... sunt idem; quam Scotistae tradunt, nec negare possunt; minor probatur syllogismo ... ipsa ut actualiter est ... est formaliter essentialiter, quidditative et ex natura rei idem cum ipsa: quod ipsa ... actualiter est ... essentia ... quidditative, et ex natura rei idem cum essentia Divina, ... cum ipsa ... maxime ... de ... essentia Divina; sicut dictum quod esset ... non ... essentia Divina, ... Divina ... est evidens; quia enim excogitari sit magis idem cum essentia Divina, quam ipsa essentia Divina? ... legitime ... adhuc ... : ipsa ut actualiter est non distinguitur formaliter essentialiter, quidditative, et ex natura rei ab essentia Divina ... ipsa ut ... actualiter est non distinguitur ab essentia Divina ... cum essentia Divina; sed ipsa, ut ... actualiter est ... formaliter essentialiter, quidditative et ex natura rei idem cum essentia Divina: quod ipsa ut ... actualiter est non distinguitur formaliter essentialiter quidditative, et ex natura rei ab essentia Divina.

340 [illegible] ... , et explico: consequens, quod ipsa ... actualiter cum essentia Divina, idem ... actualiter cum ... essentia Divina, ... essentia Divina est distinctum formaliter essentialiter, quidditative, et ex natura rei ab essentia Divina: quod ipsa idem ... actualiter cum hoc quod est non distinctum formaliter essentialiter, quidditative, et ex natura rei ab essentia Divina: quod ipsa ... actualiter hoc quod est ab essentia Divina non distinctum formaliter essentialiter, quidditative et ex natura rei: ... 

... ipse ... non ... beati ... contradictione cum aliquo ... ratione formaliter, et illud habere ... actualiter; ... extra; nam essentia Divina ... Divina ... collective ... patet; nam ... distinctum ... essentiale eius Divinae ... essentia Divina; ... essentia Divina ... Divina ... essentia ... illa ... distinctio ... ...

Arguitur ... ea Scotica distinctio ... distinctio realis actualis; ... Divina ... distinctio realis actualis: ... Scotica distinctio ... distinctio ... realis ... actualis ... actualiter ... entitates; ... Scotica distinctio ... realis actualis ... entitatum: ... Scoticae distinctio ... essentia Divina, ... 341

Respondet Illustrissimus Mauri ... admittens distinctionem ... distinctio realis ... distinctio realis significat distinctionem ... intrinsecam, ... distinctionem realem ... strictiori, et communiori, ... distinctionem ... entitates, ... Scotica distinctio ... duas entitates, ut Scotus explicat, ... duas realitates; sed inter duas formalitates ... realis in hoc sensu ... strictiori, et communiori. realitates ... ordine ad existendum; ... utrumque ... aliam existere ... absoluta; formalitates ... insuperabilia, ... existendum, ... potentia Dei absoluta; ... essentia Divina ... essentia Divina ... potentia Dei absoluta ... essentia Divina ... formalitates, ... realitates ... distinctio, ... actualiter ... 342

rei, et ante oe opus itellectus nō dicenda realis in cō sensu strictiori et minori, licet in alio 1º sensu dici posset realis.

343 Sed dico 4º: quod nulla distinctio vera actualis, et propie realis admitti potest inter essentiam Divinam, et attributa, aut inter attributa ipsa inter se; sed solum hunc authorem scotica distinctio, et distinctio ex natura rei actualis, et propie realis, licet nō in sensu communiori, et strictiori: quod scotica distinctio nec inter essentiam Divinam et attributa, nec inter attributa ipsa inter se potest admitti; major probatur, quod in nullo sensu proprio, et reali negari potest essentia Divina de attributis, aut unum Divinum attributum de alio; posset autem in sensu proprio, et reali negari essentia Divina de attributis, et unum attributum de alio, si inter Divinam essentiam, et attributa et attributa ipsa inter se daretur distinctio vera actualis, et propie realis: quod nulla distinctio vera actualis, et propie realis admitti potest inter essentiam Divinam, et attributa, aut inter attributa ipsa inter se; minor patet ex terminis; siquidem hoc distinguitur vere actualiter, et propie realiter ab illo, hoc vere actualiter reipsa nō est illud.

344 Dico 2º nam quod una entitas sit ita inseparabilis in ordine ad existendum, ut nec de potentia Dei absoluta possit existere sine alia, nō probat eas esse puram formaliter, et virtualiter: quod nec quod duae entitates sint ita inseparabiles in ordine ad existendum, ut neutra possit etiam de potentia Dei absoluta existere sine alia, sequatur eas esse puras formaliter et virtualiter; ant. patet; nam adversariis ipsis fatentibus unio, ubicatio, et quaeque aliae entitates modales sunt ita inseparabiles in ordine ad existendum, ut nec de potentia Dei absoluta possint existere sine subiecto, aut re, cuius sunt modi, et tamen ex communi adversarios realiter sunt, et nō pure formaliter; distinctio vero versatur inter modum, et rem, et dicitur ab illis distinctio realis versans inter duas realitates. Tota igitur paritate minime efficax videtur, si tanquam ea inseparabilitas in ordine ad existendum nō probat in una entitate esse puras formalitates, et virtualitates, nec illa probabit in duabus entitatibus mutuo et distincte acceptis.

345 Urgebis 2º

hec ratio, si in complexo in ordine ad ea utriusque sive altero extremo eius in duobus extremis mutuo ... ratio constituens utrumque in esse cuiusque habitudinis et inaequalitatis ... in complexo non mutua, sed in uno extremo tantum ... etiam tale extremum constituens in esse cuiusque habitudinis et inaequalitatis; sed hec in complexo non mutua, sive in uno tantum extremo non constituit tale extremum in esse cuiusque habitudinis et inaequalitatis: quo neque mutua illa utriusque extremi in complexo constituit utrumque in esse cuiusque habitudinis et inaequalitatis ... utique ... ante ... : nam illa ratio, que in duobus dividitur ... constituit illa eadem in aliquia specie, si in uno tantum ... constituit ... in tali specie constituet: sicut ... in duobus ... divisione ... utriusque hoc constituit, in uno tantum ... illud hoc constituit: quod erat ... 346

D. 3o.

nam ... que versatur inter divinas personas et inter extrema, quorumlibet ... est etiam de potentia Dei absoluta existere ... eiusmodi extrema sunt ... litatis in omni rigore, et actualis distinctio, que inter illa versatur et qualis in omni rigore etiam de novo ... que designatur: distinctio enim, que versatur inter divinas personas ... in omni rigore, sive in sensu ... et minori, ut loquitur ... , que impugnamus: quo ... aliqua entitas ... impossibile etiam ... Dei absoluta ad existendum ... , aut alii illarum minime ... equales, et inaequales in omni rigore, et distinctio ... versantur inter illas ... in omni rigore, sive in sensu ... et minori.

D. deniq. ... in omni ... equalitate, sicut animal ... 347
anim ... essentia divina, et persona ... entia realia ... litate ... : quo ... essentia divina, et persona ... sunt inaequalitas: ... distinctio inter ... distinctio ... realis inter ... et ... ; nam essentia divina est ens ... , et persona est ens ... reale existens ... sunt ... independentia ab ... essentia divina ...

sunt duo entia realia dualitate actuali, plura alias, tamen
virtus effugij, tam priorum recentiorum, hic Scotistis distinctionem impugnans[?] mem
Trinitatis memor, quae n. 321 promisi.

Ad non tibi impugnatis, excogitatis
348 Scotica distinctio nihil utilitatis ad eum finem ordinem ab authore suo excogitatam videtur
nam in n. 310 stat bene quod duo ab aliquo 3tio distinguuntur Scotica distinctione quin
illa duo distinguantur realiter actualiter: ergo quod Paternitas, et Filiatio adhuc distinguantur
Scotica distinctione non explicat sufficienti modo ideo ponunt distinguentes realiter
inter se servata identitate reali, quin illa ac invicem realiter, ante demons-
trati increati, ubi distinctionis suae Scotistae imponunt v.g. ad eum hoc
sunt distinguuntur formaliter ex natura rei a risibili ex Scotistis, et non distinguantur
ut actualiter inter se; id quod in Divinis demonstrata, ergo ad eum ad distinctionem
distinguuntur formaliter ex natura rei a Scotistis, et non distinguuntur realiter
actualiter inter se, stat bene quod duo ab aliquo 3tio distinguantur Scotica distinctione quin
illa duo inter se distinguantur realiter actualiter. Unde in prius: quod adhuc suppo-
sita in creatis Scotica distinctione valet haec illatio: hoc risibile est hoc animal,
hoc rationale est hoc risibile: ergo rationale hoc est hoc animal: et adhuc suppo-
sita in divinis Scotica distinctione legitima erit haec Trinitatis destructiva
illatio: haec Deitas est haec Paternitas; haec filiatio est haec Deitas: ergo haec
filiatio: ergo haec filiatio est Paternitas, hoc autem nequit dici ne... : ergo
post admissam distinctionem, adhuc permanet inexplicatum mysterium, atque
adeo Scotica distinctio inutilis est ad finem ab quem ab authore suo excogitata
contra quod asserui allegandam.

349 Pro hoc amplius Scotistas urgens adhoc
quod vos dicitis Pater Divinus communicat Filio realiter intellectum, ut in intellectio est
communicat etiam realiter a nobis: ergo dicitis Pater Divinus communicat Filio formaliter ille
ut intellectio est communicat etiam realiter Paternitatem contra Divinam fidem, et
... probo: ideo enim quod vos communicatur formaliter intellectus communicatur realiter, et identice

amor q^a^ illect^o Divina, et amor n^s actualiter idem, licet formaliter ex natura rei distinguantur; sicut illect^o Divina, et Paternitas n^a actualiter idem sunt, formaliter ex natura rei distinguantur: et etiam communicata, formaliter illect^o communicativ^e ... formaliter, et identice Paternitas: Paternitas identice, et realiter non distinguitur a Filio: et tandem Scotica doctr^a misterij Trinitatis explicativa; plura pretereo, quae non idem amplius plenius prosequuntur nostri Theologi in tr^atu de Trinitate, ne ex ingressu bene suffeciant.

## Cap. 3 — 5

## Solvuntur aliqua Nominalium obiectiones

Obiciunt 1^o varia ss. Patrum testimonia quibus pluralitatem perfectionum Deo tribuuntur, atque pluralitas non realis, sed intentionalitate: tunc pluralitas realitatum: secunda est in Deo distinctio realis ex natura rei; maior probatur ex Basilio lib. 1^o contra Eunomium dicente: Deus singula nomina Attractauit, multiplices, alios varias rationes inveniet, quae tamen omnes ... substantiae nobis subiciantur: ex Hugo etiam lib. 6 de doctrina cap. 6 dicente, Deus est simplex multiplicitate, et simplicitate multiplex; et epistola 107: Scotus quidam spiritus est multiplex, ... dicitur simplex, multiplex quoniam multa sunt quae habet, simplex quoniam non aliud quam habet, et lib. 11 de doctrina cap. 3: omnia attributa et rationalia perfectionum ... pluralitatem includunt: idem eni sibi ipsum ... sensu, ad haec et alia plura similia, quae transeunter possunt, facile respondetur varietate, multiplicitate, et pluralitate predicta esse solum genere nostro modo recipiendi cum tendo in ipso Deo, quae quidam explicantur in ... ex ijs quae de Divina simplicitate dicant, litera 332 vidimus exponunt, et in ipsis verbis ... obiectioni satis ... dicunt. — 350

Obiciunt 2^o ... proprium ... et bonitati ... — 351
idem ... dicunt ... Deo, ... creaturis ... ex natura
rei et ex natura rei intra ... in Deo ex natura rei distinctio, ... sequitur, ...
... alicuius ... ex sua ratione, et ex natura ... distinctio ...
... inveniantur, ... et bonitatis ex sua ...
... distincti in Deo etiam ex natura rei ... nam ... 
et bonitatis ... ex sua ratione, et ex natura rei distincti ... ex sua ... et ex
natura rei idem; ... ex sua ratione et ex natura rei idem: ... mar

maa pb. distio enim, et idem tas in eodem qui opponuntur: quo taliter conceptus ex natura rat. et ex natura rei non. disti ex natura rat. et ex natura rei et idem: quod ex natura rat. et ex natura rei disti; maa pb. distio enim, et identitas in eodem que opponuntur: si quo tale conceptus ex natura rat. et ex natura rei non [illegible], erunt ex natura rat. et ex natura rei idem, min etiam pb: quia si predicti conceptus ex natura rat. et ex natura rei essent idem, idem essent in creatura, nec separari possent: quo predicti conceptus non sunt ex natura rat. et ex natura rei idem.

352 Ut respondeam suppono, has et illas alias Scotista rum obiectiones loqui de conceptibus sapientiae et bonitatis, id est ut sunt aptitudo: quo supposito, respondeo: conceptum nullam indicare conceptum sapientiae et iustitiae, bonitatis, neque hanc illam et illam sapientiam, hanc illam et illam bonitatem; ex his enim neque omnis sapientia est ex natura rei a bonitate distincta, neque omnis est ex natura rei identificata cum bonitate; sed in innocentia vel Deo, identificata et in creatione distincta; et ideo non viget, nam in re Scotistas conceptus sapientiae et bonitatis ex natura rat. et ex natura rei non sunt distinctae realiter et alioqui enim in Deo non ponent identificari rr. et in creatura realiter diversitas, et bene inepte inferunt: quo ex natura rat. et ex natura non est eadem realitas: si enim verum hoc esset non ponerent illi conceptus in creatura rr. distinctos: cum in quo modo conceptus sapientiae et bonitatis non sunt ex natura rei, et ex natura rationis distincti: inde in [illegible] conceptus ex natura rat. et ex natura rei identitas. Inde ad obiectiones infra respondeo negando ans. illud enim tale ista distinctio et distincti erunt entis et ans. in altero eodem ans, et sic nego, ad eius conseq. nego maiorem. admitto bonitatis ans. opponuntur respectu eiusdem, et de alio respectu diversorum negatur ans.

353 Dicunt 2°. Divina attributa ita inhaerent in essentia, ut non sit aequiditate alteriuus. Patet divinas operationes, et diversas realitates subeant: ipsa enim ut [illegible] procedit ad extra, non ut bonitas: subeunt etiam diversas denominationes, siquidem unum demonstratur per aliud et e contra; et cum diversa sint diversitate realiter, et idem est sub ratione incogniti, dicta significantes, consequentia manifeste distinctionem ex natura rei: quod non datur inter attributa Divina, traditur alia distinctio fundamentaliter in eorum obiecto, in diversis illis modis concipiendi, tali et ente non aliter in diversis cognitionibus, ex parte rationis et natura idem ens divinum predicatis; cum illa omnia, quae in materia enumerantur, solum sunt extra intellectum rationi, et rationi; non ex parte rei, quia attributa Divina inter se non distinguuntur, sed praeterea solum: Unde dicta

reo nulla est ... illa distinctio ex natura rei inter attributa Divina

solum sunt vera in sensu rati[ocinati]. ratiocinii; non vero in esse rei; cum enim ... attributa Divina inter se ... distinguantur, ... tamquam ... inde distincta in nostro sensu maiori ... humane dicta negatione ... ... dic ... ... ... quae attributa Divina ... dico solum ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... quae mihi ... idem ... aequo ...

Obiicies 1º misericordia Divina magis 354
dignificata ... cum ipsa Dei iustitia, quia ... aliqua ... habet ... ... alioqui enim non magis ... cum illa ... atque ... dicta ... ... ... ... ... actualis, ... ... ... ... misericordia Dei ... ... magis ... respectu misericordiae a respectu iusti ... respectus misericordiae ... misericordiae; ... misericordiae ... ... ... misericordiae ... misericordiae ... iusti ... ... ... ... ... cum in Deo ... ... ... ... ... ... ... ... in Deo respectu misericordiae a respectu iusti.

Pro ... ... misericordia Dei ... ... independenter ... ... magis ... cata ... quia ... ipsius Dei iustitia: negatur: ... independenter ... misericordia ... magis ... misericordia ... utor supra n° 332 dicebamus, ... manet ... misericordia Dei magis ... ... ... ipsius Dei iustitia ... ... ... ... ... ... ... ... ... misericordia ... ... ... ... ...

præcisivo iust, inuē tali · vndē negtr. ea, et adaluijra argū sabū- stat ex istis: Ad 2 rat, concessa mai mia dictis: idē [illegible] misericordia dicit dist. inadquata rani rabiōs a[illegible] misericordiæ: et dist. dicit dist. adquata [illegible] ; neg mir, et cod; mai enī dist. aug versatr intr conceptū misericordiæ, et [illegible] iusti, aliane, qua adquata dist. rani rationis cū intr alios duos conceptus misericordiæ, et misericordiæ, nadquata, et [illegible] adquata solū rani rationis, in [illegible] q̄ [illegible] dist. versatr intr [illegible] conceptus nalia, qua rani rationis dist. versatr, maior intrdum [illegible], qua intr [illegible] duos versatr, q̄a 1a ē adquata, 2a vo solū inadquata.

356 Obiunt 3.º [illegible] opponitr dist.; [illegible] anteō [illegible] [illegible] requirit admitti [illegible] intr [illegible] [illegible] aut intr attributa et esse: q.º debet [illegible] ilectu admitti dist.º intra tributa adinuicē et intr atributa, et esti; [illegible] frali ex natura rei: [illegible] dist.º fralis ex natura rei debet admitti intr atributa Dina adinuicē, et intr atributa et essa. Reo [illegible] mai: [illegible] opponitr contradictorie dist. negtr: opponitr [illegible] omittr mai. [illegible] mi. [illegible] [illegible] enī [illegible], et dist.º [illegible] opponantr [illegible], nulla q̄ inferant contradictoria opponit [illegible] [illegible] in Deo [illegible] [illegible] ex prædictis [illegible]; sicut etiā [illegible] hoc nec datr [illegible] [illegible], nec [illegible] dist.º et [illegible] hoc [illegible] [illegible] utrumq prædictis [illegible].

357 [illegible] mai dicta [illegible], [illegible] in 2.º sensu, [illegible] enī [illegible], n opponitr ullo modo dist. de qua loquimur, idē dist. [illegible] [illegible]: potius enī [illegible] supponit p. se [illegible]: supponit enī p. se plura [illegible] [illegible]; quacobrē solū opponitr [illegible] dist. [illegible] [illegible] plurium, nā [illegible] aut distributio plurium [illegible] classes, [illegible] [illegible] dici solet plurium dist.º [illegible] classes, [illegible] plurium, ut plurium ex [illegible] etiā solet dist.º plurium, et [illegible] plurium, ut plurium dici solet plurium dist.º opposita [illegible] plura [illegible].

358 Obiunt 6 ex variis [illegible] plures [illegible] [illegible] veræ erunt, et plures veræ inadquatæ [illegible] intr Dinas [illegible] [illegible] dist.º fralis ex natura rei [illegible] illectu [illegible]: Deus voluntē [illegible], et [illegible] alij, [illegible] veræ erunt

non admissa Scotica distinctione. Si qui sic dicas: intellectus Dei praecedit eius volitionem. Deus quia intelligit vult, et alia huiusmodi, quae tamen essent falsae, Scotica distinctione non admissa, quod illae cum praefectis Divinas absolutas debent admitti.

Pro conclusione hac, ad probationem qui dico eas in sensu reali non falsas, si omnino veras esse; Deus non vere et realiter intellectus vult, et voluntas intelligit: non vere et realiter vult illa voluntas perfectio, quae est intellectus: vere et realiter intelligit illa eadem perfectio quae est volitio. Unde in sensu reali negativae falsae sunt: Deus intellectus non vult: Deus voluntas non intelligit, aequivalent his evidenter falsis: perfectio qua Deus vult non est intellectus: perfectio qua Deus intelligit non est voluntas. 359

Sicut in sensu formali et rationis, in quo communiter accipiuntur, negativae sunt verae et affirmativae falsae: Deus enim neque per intellectum formaliter, ut intellectus est, vult nec per voluntatem formaliter, ut voluntas est, intelligit: ad hoc autem nullo requiritur distinctio ante opus intellectus, sed satis supponitur esse separanis rationis distinctio. 360

Ad quintum

quae secundo dicitur: intellectus Dei praecedit eius volitionem: in sensu reali est falsa, non vere et realiter intellectus Dei praecedit eius volitionem, nec Dei volitio eius intellectionem, cum sint realiter idem: nec Scotica distinctio talem ordinem, et consequentiam veram inter illa constituere posset. In sensu formali et rationis, in quo solum communiter dicta propositio est vera, sufficit rationis ratiocinatae distinctio. Idem dic de ultima propositione in qua illa particula quia sicut veram causalitatem non significat, ita nec significat veram distinctionem. Nulla ergo ulla distinctio apparet ante opus intellectus dicimus: non est visibilis, quod est a la ratione. Ad alias de aliis similibus propositionibus infra dicemus.

# Caput 4.

## Virtualis realis distinctio, seu eminentialis explicatur, et excluditur ab perfectionibus Divinis absolutis necessariis inter se

Difficultas illa indicata numero 327 ex occasione nihil intentatum theologi relinquerunt. Ex cogitatione itaque distinctionem quandam realem, non quidem actualem, et aliquam, sed solum virtualem aut eminentialem inter Bruta, et per solitas Divinas, quae pro illa attribuuntur inter illas, et actu liberum, sive dicuntur, contingentis denominans

denominans. hanc dist.s. 2º asserunt rei realem actualem, et absolute realem: dist.º enim realis actualis, et absolute realis essentialiter excludit identitatem realem actualem, et absolute realem: unde dari nequit Deitatem inter, et Paternitatem etc.ª quæ inter se habent identitatem realem actualem, et absolute realem, ut Chatolica veritas docet, de qua n.º 320 diximus 2º asserunt hanc eandem dist.m esse realem cum addito, videlicet realem ~~actu~~ virtualem, aut eminentialem, seu realem virtualiter, aut eminentialiter; quoniam res, solum est realis dist.ª virtualiter, aut equivalentia quandam, sive eminentia Divinæ perfectionis: nam Deus perfectissimus sua summa perfectione eminenter, aut virtualiter, aut quodammodo equivalenter ita equivalet substantijs distinctis, per dictas et opposita per opposita inter se, per indivisibilitatem cum perfectissima individualitate reali, et identitate prædicatorum suorum habere per se inter eadem puta dist.s realem virtualem seu eminentialem.

362 Hæc virtualis realis dist.º dicitur esse dicta virtus, seu capacitas eiusdem entitatis ut indivisibilis ad verificandum simul prædicata secundum se contradictoria sine actuali contradictione: sive ut alij dicunt, virtus, seu capacitas eiusdem entitatis rei indivisibilis, qua equivalet pluribus distinctis rei realiter distinctis, per eius in ordine adhoc, ut subtus logice diclusis verificari possit affirmatio, et negatio alicuius prædicati logice eiusdem. Sicut enim duæ entitates habentes inter se distinctionem realem actualem, sive absolute realem verificare possunt absque ulla contradictione actuali prædicata secundum se contradictoria, etc.ª produci, et non produci, identificari, et non identificari. Sic Deus per eminentiam immensæ suæ perfectionis continens virtualiter entitates realiter distinctas per distinctas, sive equivalens entitatibus realiter distinctis per distinctas verificare potest prædicata secundum se contradictoria absque actuali contradictione. Unde sicut Petrus qui dicitur a Richardo non productus, et identificatur sibi, et non identificatur cum Paulo: Sic in Divinis filiatio etc.ª quæ dicitur Deitati producta, et identificatur cum Deitate, sed non identificatur cum Paternitate: quoniam Deitas, et filiatio sunt una eadem res realis distinctis entitatibus equivalens distinctis realiter per distinctis, per indivisibilitatem in ordine ad illa prædicata per eius se habent ac si realiter distincta essent.

363 Hanc realem virtualem, seu eminentialem dist.m tradit Valentia 1.ª p.te disp.e 2.ª q. 4 puncto 1.º, et Caietano in summa 1.ª p.te q. 30 n.º 1.º amplectuntur Merice, Jannesius, Arriaga, Compton 1.º 53 sect. 6. Oviedo, controversia 4. Mothaus, puncto 4. Contra in ima Pharo [illegible]

Sciaru disp.^e 13. q. 6. Herrera tract. de Trin.^e q. 2. eadē q. pars PP. nu-
merupicunt in tractu de Trin.^e Quin ita Sirice adus hanc dist.ē exten- dar.
dit; ut habitibus etiā cuius libet perfectionē ciad virtualē realē dist.ē adi
cupiciat lib. 2. methaq. tract. 2. d. 1. Animia ita reali virtuali dist.ē ex-
tend. posit ē; acp. nicie totius Phil. sum quidē trq. pronunciauit n. 153
et merito pro dicitur author in hac posit.e ab omnibus desistit, acq. pugnatur.

364 Dist.o
haec virtualis realis, seu eminentialis, licet cū Thomistica pressiua ex parte
dist. et cū Scotica frati exnaturali intro veniat, q.d villius dicatur verificari
s.t contradict.e actuali prop.ta Sdu se contradictoria, q.d idē de utraq. illa dist.e a
suis authoribus afeitur, ñ tn̄ oino cū utraq. conuenit. differt enim a Thomistica
qua vi dist.is vel reali verificantur independenter ab operat.e mentali prop.ta
Sdu se contradictoria. Ab Scotica etiā differt q.a Scotica ē actualis, ac facit aliud
et aliud; dist.o vero virtualis realis solū facit Deū, et Paternitē, q.a cū sint actu-
aliter oino idē ē virtualiter, et equivalenter aliud, et aliud.

365 Si dicat: dist.o reali
virtuali ē actualis: q.o facit q.d extrema sint actualiter aliud, et aliud: q. Doc.
ñ excludit actualitē Scoticē dist.is: ans pt. q. dist.o virtualis realis existit actu-
actualiter, seu actualiter rat.e illius verificentur prop.ta Sdu se contradictoria: Erg.o actualis.
Resp.deo: ad hoc argum. hujus dist.is Patroni dist.e ant.: dist.o realis virtualis est
actualis in rat.e dist.is: negant: ē actualis in rat.e virtualis: concedunt ant. et negant
utraq. q. con. Dist.o itaq. virtualis realis, neq. ē actualis, neq. existit actualiter in rat.e
dist.is actualis tn̄; ē actualiter existit in rat.e virtualitatis, et equivalentiæ, actualiter
quippe ē virtualitas, et equivalentia dist.is realis; id est actualiter ipsa dist.o, cui
equivalet; Sdq.d multi explant. Int.ti enī Deus ē, inquiunt, eminenter creat.a q.
tn̄ eo modo existit actualiter, pessime infertur: Deū ē actualiter creat.a, q.a ue-
rabiliter illa ñ ē actualitas creat.a, s. actualitas eminentiæ. Tum s. ignis actua-
liter ē virtualiter calor, pessime tn̄ inde infertur, ignē ē actualiter calorē; actua-
litas enī illa ñ ē actualitas caloris, s. actualitas virtualitatis ad calorē. Dein-
de q. ē equivalenter aliud ñ ē realiter aliud, et aliud; aliorum enī et virtualiter, et eminent.
idē, ita ē, et equivalenter sibi bene, sicut idē, stari et distrahi: equivalentia enī separa-
rat, et explat unius ad aliud: identitas ā, qua identitas excludit separat.ē, propterea

82

pyciei q̃ exigat eã ide.

366 Explicata distis, ñ desunt nobiles Theogi, qui eã quę[?] virtũ ... ant, et omnino ab eo repellenda. ... tractat. in 3ª pte disp. 151. c. 4[?], et cum eis Aug[?]. ... 1ª pte q. 28 arlo 3. colapsantis dist. , t pręcipue ... , t tanta ... distr, sive explic actus ... inde admittunt inter pfta Dina ex ... dis ... ficata. Acrit. inuale eandē virtuale dist. ... tract. de trin. disp. 1. cap. 7. et 10, et nulli ... Hemelman tom. 1º titulo 3. disp. 1. ... quas facit Granado ... disp. 5. ... 1. sect. 3. circa Arriaga; ... 1º de Deo tract. 3. disp. 2. n. 21. et aly ... tenent, eã dist. intrinsecã, et possibile Dinas salua fide negari posse. Non an sic nam ... dist. ... ita ... ista Dina, et Dinas pfectes, et an aptavit, ac sufficiens ad explandũ Augustiss. Trinitatis mysteriũ, neq desunt, qui censeant eadẽ, ut ... traditur, et explicatr nisi nova ... assumisse ... dicti mysterij difficulti[?] ... hic ñ disqui- limus: eadẽ huius loci ñe, sed ad tract. de trin. ... , ut n. 320 ... uimus.

367 Nec hęc disquirimus ... admittant pfect. Dinę ... , ... fectione, hoc est, haec volunt admittenda ... dist. ... ... pendet ac difficilima ... ... Dini ... , ... Theog. in tractu de volunt. Dei, solũ q̃ inquirimus, an virtualis dist. admittenda sit inter Dinas pfect. ... intra Dina, et ... , t intrinseca ... Dina, vel ... aliqua ... intrinseco, ... n. 314 ... , ... Dei ... x ... Theogorũ ... , et ... aliqui ... Dini pfectionis ... 3ª 2 ... n. 350 relata, excludimus ... dist.

368 ... ... ... Dina ista ... ... Dinu ... ... tri ... Multi ... ... , ... , ... Herrera in tract. de volunt. Dei q. 2. sect. 4. , ... ... pmittit ... 100 ... , qui ... ... efficacissima ... . Non ... revocanda realis ... virtualis dist. ... ... ... contradictoriũ, neq ... fides Dina ... duplex ... contradictoriũ ... , ... Dina ... ... , eaque ... ad-

adid cogat; itaneq. Dina fides nos doceat, in Deo inter absolutas perfectiones necessarias, idem inter attributa et essentiam, aut inter aliqua attributa inter se, verificari duplex praedicatum idem se contradictorium, neque ex Diuina fide revelatis urgentis aliqua ratio ad id admittendum cogit: ergo non est Deo tribuenda realis virtualis distinctio sive verificatio duplicis praedicati idem se contradictorii inter absolutas perfectiones necessarias, idem inter attributa essentiam, aut inter aliqua attributa inter se. Consequentia liquet. Minor obiectionum solutae probabitur. 369

Maior facile ostenditur: nam identitas summa inter Dinas perfectiones rationis identificatas exigit summam convenientiam, et convenientiam nominibus praedicatis, nisi constet ex perfectionibus in aliquo aut in aliquibus non convenire, seu non convenire. Ideoque nisi Dina fides doceret non reddiximus inter essentiam, et Paternitatem verificatas verificatum duplicis huius praedicati idem se contradictorii: Essentia communicatur: Paternitas non communicatur ergo non est Deo tribuenda realis virtualis distinctio, sive verificatio duplicis praedicati, idem se contradictorii nisi ubi Dina fides nos doceat, duplex praedicatum idem se contradictorium verificari, vel Dina fide revelatis urgentis ratio ad id cogat. Confirmatur: nam unum ex quacumque fidei mysteriis, in quo ipsius fidei maximam possumus obscuritatem, et nobis requirens illius cogitamus illico, et in Deo verificatum duplicis praedicati idem se contradictorium de eadem indivisibili ratione identitate [illegible]: ergo verificatio duplicis praedicati idem se contradictorii, de eadem indivisibili entitate non est admittenda in Deo, nisi ubi Dina fides id nos doceat, ut ex Dina fide revelatis urgens aliqua ratio ad id nos cogat.

Arguitur aliter ex eo plura ratio identifica distinctae distinctionem realem virtualem, quae aequivalent pluribus realiter distinctis per ea distinctis in ordine ad hoc, ut sub diversis locis diversis verificari possint contrarie, et independenter ab illis ducens rationem affirmationem, et negationem aliquorum praedicatorum contradictoriorum, sed neque essentia Dina, et attributa, nec attributa ipsa inter se non habent ergo nec essentia Dina ab attributis, nec ullum attributum ab alio distinguitur distinctione reali virtuali. Maior est explicatio distinctionis virtualis realis, ut adversarij ad mentem evidimus n. 362. Probatur minor: quae quaecumque praedicata, et perfectiones verificantes 370

decim. Dina aptezni etcrita ... ab illectus operat., verificanti etiā inson
su reali deat. lutis, solū q. negari possunt in sensu reali, et prejicimo post
operatg illectus: quę cū q. itē pia, ... verificantr de uno atributo aptezū
et independentr ab illectus operat., verificantr etiā in sensu reali de alijs
solū q. negari possunt in sensu reali, et precisimo post operatg illectus, ut ista
bit ex obiectione solui: q. nec essa Dina, et atributa, nec atributa ipsa inter
se equivalent pluribus a ditis, prout ea ditis in ordine ad hoc, ut sub his
logicis diversis verificari possint aptezū, et independentr ab illectus operat.
afirmatg et negatg alicuius prati logici eiusdē.

## Cap. 5
## Oppositis reguntur solutis.

321 Opponis 1.° atributa Dina sī extra ranē obtiuā narę Dinę, sed q. ē extra ranē obtiuā narę Dinę disg. virtualitr a nara Dina: q.° atributa Dina disguntr virtualitr a nara Dina, mar pbt.: pficitr enī narę sī ex tra ranē obtiuā narę; sed atributa Dina sī pfectus narę Dinę: q.° atributa Dina sī extra ranē obtiuā narę Dinę: totalesiar obiectiis vis siqua ē sistit in illigentia, et ... horū trorū ēē extra ranē obtiuā in ... ... obiectg ... ... ... di volente Deo an.° 21. usq. ad 25. sdues tantūmē, ut nos moraride beat. breviter itaq. uo p.r lyce extra ranē obtiuā illegi 1.° posse ēē ex pte obti; et ... extra ranē eiū, et in hoc sensu negandę st maiores pp.e utriusq. syllogi. 2.° pt. ligi, ēē intentionalitr; seu in ēē repre sentati extra ranē eiū. et in hoc sensu minime pbr realis virtualis disto sed mera disto ranis ratione, quare in hoc sensu mari vera ... ē mia suscepta, etiā in hoc sensu, similitr q. ad maris pbatg ... dū ē

322 Opponis 2.° capacitas Dei ad volendū vg.ª stituit rat.ᵉ nara Deę ... volitivū, sicut ut Deū, Deitas v.° stituit rat.ᵉ nara Deę ut Deū, sicut ... volitivę ... rei stituere rat.ᵉ nara Dei ut Deū, et n stituere rat.ᵉ nara Deę, ut Deū sūt pra 2.° ... tradictoria: sicut etiā nara 2.ᵃ ... tradictoria sūt ... ... nat.

ratio rationa Dei ut volitiuum, et vtitiuum ratio rationa Deum ut volitiuum: quod de Deitate et
volunte diuina verificantur praedicata virtualiter contradictoria, atque adeo Deitas, et volun-
tas diuina distinguuntur virtualiter. Haec obiectio realis virtualis distinctio minime
probat, facileque dissoluitur ex principiis in logica statutis de distinctione rationis. Rationis ratio
tam capacitas Dei ad volendum, quam Deitas, ut cognitae cognitione correspondente huic
voci Deitas apparent nobis illustrandi ut vtitiuum Dei in esse Dei, et non ut vtitiuum Dei in
esse volitiuum, et tamen Deitas, siue diuina essentia, quam capacitas volendi, siue voluntas, ut
cognitas [illegible] correspondente huic voci voluntas, siue capacitas volendi apparet
nobis illustrandi nobis, ut vtitiuum volitiuum, et non vtitiuum Dei, hinc minime infertur [illegible]
et volunte diuina verificari praedicata virtualiter contradictoria; idcirco cognitionis correspondentis
huic voci Deitas apparent [illegible] diuinum, quod est Deitas, et voluntas, ut
prius vtitiuum in esse Dei; non ut vtitiuum in esse volitiuum, et similiter per cognitionis corres-
pondentis huic voci voluntas, aut capacitas volendi ita apparet in esse nobis
obiectum diuinum quod est voluntas et Deitas, ut [illegible] in esse volitiuum [illegible]
appareat vtitiuum in esse Dei, idque hic alicui primo, quod de [illegible] postmodum se-
cundo occurret.

Opponens 3° compluritas, et identitas ponendae in Deo perfectionibus
quam maxime arguit perfectionis, simplicitas et identitas cum distinctione reali virtuali in [illegible]
[illegible] et voluntas arguit in Deo [illegible] perfectionis: quod in Deo ponendae simplicitas, et iden-
titas cum distinctione reali virtuali inter [illegible], et voluntatem maior [illegible]: nulla
simplicitas, et identitas arguit in Deo maiorem perfectionem quae [illegible] cum perfectione equiua-
lentia plurium perfectionibus creatis [illegible] quod ipsa perfectionis non involuunt, sed simplicitas
et identitas cum distinctione reali virtuali inter illam [illegible] et voluntatem [illegible] in Deo cum
perfectione aequiualentia plurium perfectionibus creatis [illegible] quod ipsa perfectionis non voluunt: quod
simplicitas, et identitas cum distinctione reali virtuali inter [illegible] et voluntatem arguit in Deo
maiorem perfectionem, [illegible] identitas quam in Deo dari inter esse, et [illegible] quam
[illegible] maior perfectio est [illegible] omnimoda simplicitas et identitas, idest per exclusionem distinctionis 374
tam actualis quam virtualis.

Haec obiectio ut bene [illegible] [illegible] et voluntas
[illegible] ponenda inter virtualis distinctio [illegible] diuina [illegible] liber-
[illegible] exemplum [illegible] admissum. [illegible]
[illegible] in Deo illa distinctio adiuuanda contradictoria, quae [illegible] collata
componitur contradictoria, quae contradictoria dicuntur, et [illegible] distinctionis
important, immo maior [illegible] contrario, [illegible] entia [illegible] [illegible]
te opposita, [illegible] aut aliquod [illegible], seu non [illegible] utroque
[illegible] argumentum, [illegible] infra [illegible] maior negando minorem [illegible] 375
[illegible] maior negando minorem, [illegible] confirmationis sancte.

Opponens 4°. [illegible]

dist. reali virtuali intrinseca voluntatis Divinae atque intellectus. Et vo[lun]tas Divina illect[iv]a necessario ab aliquo praecedenti abstrahatur: nam illectiva praecedit in aliquo signo ad amorem quo ipsum Deum amat; illectio Divina non virtualiter ab illo amore distinguitur, idem enim negat seipsum praecedere in aliquo signo. Probatur antecedens: Divina illectio necessario et in dependenter ab operatione nostri illectivi movet et dirigit ad amorem quo ipsum Deum, sed ut moveat et dirigat [illegible], praecedere debet amorem in aliquo signo; minor et maior probandae. Maior probatur: Deus enim non imperfectissimo, sed perfectissimo et prudentissimo modo [agit]: ut necessitas sua [illegible] nisi aliunde provenit, ipsum exsurgere a sua bonitate ut [illegible], et quia Divina [illegible], secundum illectionem moveat et dirigat ad amorem quo ipsum Deum: quo Divina illectio necessario et independenter ab operatione nostri illectivi movet et dirigit ad amorem quo ipsum Deum; minor probatur: quia motio et directio ad [illegible] ordinem [illegible] ut aliquid fiat vi motionis et directionis: quo ut Divina illectio [m]oveat et dirigat ad amorem quo ipsum Deum praecedere debet illum amorem in aliquo signo.

376 Sed 3.° quia utrevis modo loquamur: vel volitum quam per cognitum: quo ut obiectum a Deo amari debet illud cognitum, sine [illegible] cognitio praecedere in aliquo signo ad amorem [illegible] praecedentiam, quam motionis et directionis; quo debet illectio [et] cognitio amorem praecedere aliqua praecedentia motionis et directionis; atqui praecedentia haec motionis et directionis requirit virtualem realem distinctionem inter Divinam illectionem et volitionem: quo [illegible] in Deo admittenda est. Confirmatur 2.° [illegible] imagines illectivi moverent et dirigerent ad amorem, quam amor ad illectivum, et quam illectio [illegible]. Confirmatur 3.° ex Anselmo in Monolog. cap. 48. de Deo dicente: [illegible] [illegible] nihil nimirum [illegible], quia se diligere [illegible], [illegible] se amare, quam sui meminit et se intelligit: quo [illegible] Anselmus quod Deus se cognoscat [illegible] quam se amet et non [illegible]: quo [illegible] dare aliqua motio et directio illectivi, qua Deus se diligit ad volitionem, qua se amat, [illegible] necessario [illegible] illius [illegible] [illegible] in aliquo [illegible] amorem: [illegible] in Deo intrinsecae et volitionis necessarias distinctio [illegible] reali.

377 [illegible] [illegible] [illegible]
[illegible] dant [illegible] [illegible] difficultatem, imo [illegible] se difficultatem

difi[illegible]ibus replicant, ut bene osten. dic Herrera q. 2. de volunt. Dei
ubi sect. 7, et 8. duas recit, et hic impugnat. Ratio ig.r cognitio diuina
præcia supra ipsa in aliquo signo ad amorem q.a ipsum Deum, nec cognitio
Diuina prius mouet ad amorem, quam ad recipiat, nec potius quam amorem ad
cognitionem, et ad recipiendum. in Deo ita nec illam ad rem amandum non potius conuenire
a bonitati Diuinæ ut cognita, quam ut amata, siue quod eadem recipiunt, non po-
tius recipit illam conuenire a bonitate Diuina mediante cognitione, quam medio
amore ipso, quia propter ex eo [illegible] virtualiter quando regardari
pp.s Deus se amat, quia se intelligit, intelligit, quia se amat, nec verum est in sensu
uali hæc pp.es cognitio Diuina dirigit ad amorem q.a ipsum Deum. amor q.a ipsum
Deum non dirigit ad amorem q.a ipsum Deum; solutio ad [illegible] generici finali, [illegible]
[illegible] [illegible] [illegible] [illegible] illigitantur [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] voluntas Diuina [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
bonum esse [illegible] [illegible] [illegible] bonum esse [illegible] [illegible]
[illegible] [illegible] utraque amandi, si vero amor utraque [illegible]

Saluspti 378
a [illegible] reali non potius cognitio mouet et dirigit ad amorem quo adse, et
quam amor adse et ad cognitionem supposito, quod [illegible] [illegible] cognitio, et amo
re [illegible] reali; quia [illegible] [illegible] [illegible] mouet, et dirigit, et mouet, et dirigi-
git cognitio ad amorem, et adse mouet, et dirigit amor ad cognitionem, et adsel
Censet Herrera 2.a ergo [illegible] data [illegible] [illegible] [illegible]
eadem obiectum diligenda adhibit, [illegible] [illegible] [illegible] [illegible]
[illegible] dirigat ad amorem, seu volit. [illegible] inquit, [illegible] [illegible]
[illegible] [illegible] [illegible] obiectiua, seu [illegible] [illegible] adq.d [illegible]
[illegible] [illegible], adeoque [illegible] [illegible] [illegible] [illegible] [illegible]
adse, et ad cognitionem: q.o cognitio dirigit, et mouet adse, hanc p.es admitte-
rem in illa [illegible] amore cognitionis [illegible], cum cognitio dirigat
et moueat, [illegible] [illegible], et amor non [illegible] [illegible] inde q.o amor

q. amor ille dirigat etiam, et moveat quia amor ille efficit, ut amor [illegible] beatis [illegible]

sit ut cognitio illam beatis [illegible], hic in loquendi [illegible]

dari [illegible] in potentia [illegible], eatenus ut [illegible] [illegible]

a loq. [illegible] [illegible] beatitudinem; atqui nec amor ille habere

[illegible] illius cognitionis, neque cognitio illa extrinsecam cognitionis

[illegible] nec tota entitas [illegible] esse [illegible] ergo [illegible]

Quapropter [illegible]

579 debet respondere [illegible] tomi 2. [illegible] disp. 2. numero 6.

[illegible] divina cognitio [illegible] movere, aut [illegible]

[illegible] q. directe inquit, [illegible] et [illegible]

[illegible] natura [illegible] [illegible]

[illegible] in genere reali [illegible], nec a [illegible] ad amorem [illegible] bo-

nitate ut cognita, nec necessitas ad amorem [illegible] bonitate, ut cognita

; amor [illegible] divina bonitate tendit [illegible], [illegible] modo, [illegible]

[illegible], ut [illegible] cognitio bonitatis divinae, in qua [illegible], et [illegible] amans suo

amore [illegible] ignorando bonitatem, quam amat, [illegible] amore [illegible]

et subsistentia [illegible] amorem [illegible] subsistit.

580 [illegible] Infra [illegible] respondetur

negando [illegible] negando [illegible] doctrinam [illegible] n.º [illegible]

motionis ac [illegible] sibi placeat [illegible] [illegible] Herrera

in n.º 378 citatum, [illegible] negabit, a [illegible] negatur-

mas [illegible] ad 2.am partem, [illegible] de bonitas divina, ut cognita [illegible]

amorem, si amor [illegible] cognitione [illegible] ut cognita, quia amor

ille [illegible] [illegible] sicut Herrera

n.º [illegible] [illegible]

[illegible] [illegible] obiectum [illegible]

[illegible] quia [illegible]

Ad 1.am [illegible] respondi

581 [illegible] cum P.e [illegible] con.º suo 63., et [illegible]

prologuium illud [illegible] accipiendum, [illegible] [illegible] de qua

loq.r [illegible], sicut [illegible] [illegible].

dabr. id quicq. sol. de reali ort illigi: Resp. lei in 2° pt explicando aní
omá illud, itaut ly organitij nec accidiat, etensus sit: nel voli, quin
sit ognitij ognit. ntr ventr aut rimp. renitr, aut quae proportio ita
id. Caetera obiect. ad 1.2 confirmat. satis supra respondimus n° 377 necess.
hic addendu occurrit.

Ad 3. confirmat. e Anselmo dic. ita respondent 382
aliqui ... loqui intensu reali, hanc tn solut. censet Hurtado n° 1710 69 n̄ra
ut facere verbis Anselmi, ... adeo ponat n° 96 respdet Anselmo ibi n̄ esse
sermone de illect. et amore spiritualis supri sed de ipsis supris udeus secatim id
e illect. put trata verbo, et de amore put trato pondere ... insen
su illectio, et amor ... vo. sunt aliq. rr dilat, q. atunc sit apta dispositio
uebi suadiri, q. ... Anselmus. filius appellat sapia, et Spiritus S. appellet amore
infert. Spiritu S. cerr. filius a n̄ cerr. Spiritu S. carat. q. videlicet
ita Deus amat, q. ... agit ... agit, q. amat. 383

Opponet 5.° ex Augustino Sanctiss.
Trinitis mysterio, aliq. oppt. ... conuenit ... illect. q. n̄ conuenit volit. Diu ... ad 2.
... lata virtualis realis distio inter ..., et volit. Diu; ansob.: nam aptezi
conuenit illect. Diu ce prius verbi, et n̄ce prius spiriti ... aptezi
conuenit volunt. Diu ce prius spiritus sacti, et ... prius verbi; ... an ...
supra, et aptezi ... verbum ... procedit p. illectu, et n̄ p. vo..., et spiritus
... procedit p. voluntr, et n̄ p. illect. ... 384
... 9.

Ad hanc obiect. respondet Riuaden. ... de Volunt. disp. 4. cap.
2 an° 21. insernandi ... verbi ... non cadere p. volunt., ac p. illectu,
et spiritus S. tam procedere p. illect. ut p. volunt.; ... ratio ... obiect.
... ce ... verbum ... intensu reali ... illectu ... vide. ut verbum Diu
... p. illectu, et n̄ p. volunte, quatenus verbum Diu sub hoc conceptu ex
primit, et manifestat nobis prius sui productione ut illigere, n̄ ut amans, si
... q. spiritus S. dic. procedere p. volunte, et n̄ p. illectu, quatenus Spiritus S. sub hoc
expressio exprimit, et manifestat nobis prius sui productione, ut amans n̄ ut illi-
gens, q. ... manifestet prius suam, ut illigere, n̄ ut amari, ... ut
amari aut illigere dici ... ...quit, ... ita aptezi, ... reale, ... virtua... intri...

illa igne evolitur: erat exemplo virtutis calefactivae, et exsiccativae, quae in sole reperiuntur absque alia omnino virtuali distinctione, quapropter inspecto: ex solis calefactione virtute calefactiva, non autem exsiccativa, verbi gratia, quod calefactio producta [illegible] a virtute virtutis calefactivae: non autem a virtute [illegible] exsiccativae, cum a parte rei, omnimoda virtuali identitate [illegible] inter illas virtutes; [illegible] calefactio [illegible] cognita, ut talem eadem exprimit, et manifestat nobis solem, ut calefactivum, non ut exsiccativum.

385 [illegible] modus [illegible] satisfacere [illegible] objectioni [illegible] enim Verbum Divinum [illegible] expressione, et [illegible] manifestat nobis eum prius ut intelligentem, non ut amantem, et Spiritum Sanctum, sub [illegible], et [illegible] tali manifestat nobis eum prius ut amantem, non ut intelligentem. Sicque Verbum [illegible] modo [illegible] procedat per intellectum, non per voluntatem, et Spiritum [illegible] modo [illegible] procedat per voluntatem, non per intellectum, non habetur sufficiens discrimen, quod sit ex parte rei inter generationem Verbi, et spirationem Spiritus Sancti. Atqui cum [illegible] dicunt, Verbum procedere per intellectum, tradunt [illegible] discrimen, quod ex parte rei sit inter [illegible] Verbi, et spirationem Spiritus Sancti, explicant quod ex [illegible] generat Verbi [illegible] Sanctissimae Trinitatis personam esse filium, [illegible] non esse filium; [illegible] solutio illa, ut jacet objectioni difficultati non satisfacit.

386 [illegible] explicatur amplius

Etenim Concilia, Patres, [illegible] probationibus: Verbum Divinum procedit per intellectum, non autem per voluntatem, Spiritus Sanctus procedit per voluntatem, non autem per intellectum, [illegible] evincere intendunt [illegible] verum, et a parte rei [illegible] secundum Sanctissimae Trinitatis personam, quod [illegible] [illegible] generat [illegible] autem [illegible] sit Verbum, et Filium; atqui ex [illegible] dicti [illegible] solutione [illegible] non evincitur aliquid verum, et a parte rei [illegible] secundum personam Sanctissimae Trinitatis, quod verum, et a parte rei non [illegible] tertiam [illegible] dicti [illegible] solutio, ut jacet, non colligit [illegible] produ

tiones, produci 2.$^{a}$, et 3.$^{a}$ personae; quas diversas pro[illegible] ductiones unica
tendunt Patres Concilia explicare, ut exinde [illegible] tiam Arria-
norum evertendant: q.$^{o}$ 2.$^{a}$ an probatur, namque possit, una, et eadem persona
procederet per productionem, quae utrexei esset [illegible] locutio, et spira-
tio; adhuc in ahypotesi esset verum, quod Verbum Divinum, sub [illegible], et ex parte
talis manifestaret nobis suum principium ut intelligens, non ut
amans, et quod Spiritus Sanctus sub spiratione, et ex parte talis
~~manifestaret nobis suum principium ut amans non ut intelligens, q.$^{o}$ [illegible]~~
manifestaret nobis
suum principium ut amans, non ut intelligens, quia licet in ea ipotesi hipotesi una, eademque per-
sona esset Verbum, et Spiritus Sanctus, nihilominus tamen Verbum, quatenus manifestaret no-
bis in suo principio vim intellectivam, et non volitivam; probabiliter spiritus nobis in suo principio
detegeret volitivam vim, et non illectivam, et circa ipsam hipotesim, probaretur dist. aut
personarum, aut productionum 2.$^{a}$

Ex exemplo exemplo a Ribadeneira allato, intenti dari 387
virtutem, quae talis sit, calefactiva, et exsiccativa, et impossibili dari, quae
simul sit calefactio, et exsiccatio. Non sic: quae dicta actio sub specie calefactionis
manifestaret nobis in suo principio talem virtutem ut calefactivam, non exsiccati-
vam, et eadem actio sub specie exsiccationis manifestaret nobis in suo principio
talem virtutem ut exsiccativam, non ut calefactivam, et non nisi apte sic nominaretur
calefactio, quia a[illegible] sic exsiccatio non [illegible]; quia ille productione talis tenues
illius [illegible] non sufficit, ut aliquid conveniat [illegible] extremo, quod aptari non [illegible]
altero extremo, de quibus [illegible] loquitur; [illegible] ea, quae dici [illegible] solutio, [illegible]
[illegible] ens est in mysterio Trinitatis ad inferendam dist. personarum, aut pro-
cessionum, qua dist. ut ante [illegible] diximus [illegible], et [illegible] ea [illegible] intendunt
ostendere. [illegible] hic decemus ea solutio, ut iacet, videtur plene satisfacere
obiectioni difficultati, et magis egeat explicatione.

Ad dubitandum, utrum adhuc praenoto 388
ancipites esse inter Theologos propositionem, tractatu de Trinitate, an [illegible] intellectus
Divinus, sit principium quo productivum Verbi, et Divina volitio, aut voluntas sit
principium quo productivum Spiritus Sancti, qua [illegible] mihi semper placuit negativa

53

1.ª docens [illegible] prelu[m] absol[ute], etia[m] conotato relativo e[ss]e pri[ncipiu]m quo p[ro]duc-
tivu[m] ad i[ntr]a: s[e]d principiu[m] quo productivu[m] ad intra e[ss]e solu[m] prelu[m] rela-

tiuum ad intra ex [illegible] relativu[m], quapropt[er] i[nte]llectus solu[m] erit r[ati]o [formalis] requisita
ex p[ar]te pri[ncipi]j [producti]vi Verbi; voluntasq[ue] solu[m] erit requisita [ratio] ex p[ar]te pri[ncipi]j
p[ro]ductivi [S]piritus S. hec itaq[ue] p[ro]p[ositi]o: i[nte]llectus e[st] p[rincipiu]m Verbi, et n[on] volit[io] sic erit
exponenda: i[nte]llect[us] et n[on] volit[io] e[st] r[ati]o requisita ex p[ar]te pri[ncipi]j productivi Verbi
[illegible] pri[ncipiu]m [illegible] p[ro]xime potens p[ro]ducere Verbu[m] debet e[ss]e i[nte]lligens, et n[on] a-
mans; similit[er] h[ec] p[ro]p[ositi]o Verbu[m] p[ro]cedit p[er] i[nte]llectu[m], et n[on] p[er] volunt[atem] sic erit ex-
ponenda Verbu[m] petit ut r[ati]o[nem] ex p[ar]te sui pri[ncipi]j i[nte]llectu[m], et n[on] voluntate[m]: siue
Verbu[m] requirit suu[m] pri[ncipiu]m e[ss]e i[nte]lligens, et n[on] requirit e[ss]e amans, quo p[ro]p[ter] no
[illegible]

389 Ja ad obiect[ione]s re[sp]o[ndeo]; ut vere h[e] p[ro]p[ositi]o[n]es sint, i[nte]llect[us] e[st] pri[ncipiu]m Verbi et n[on] volit[io];
volit[io] e[st] pri[ncipiu]m Spiritus S. et n[on] i[nte]llect[us]; Verbu[m] p[ro]cedit p[er] i[nte]llectu[m], et n[on] p[er] volunt[atem];
Spiritus S. p[ro]cedit p[er] volunt[atem] et n[on] p[er] i[nte]llectu[m]; nulla requiri[tur] virtuale[m] reale[m]
disti[nctione]m int[er] i[nte]llectu[m] et volunt[ate]m Divina[m], atq[ue] int[er] Diuina[m] intellect[ione]m, et voli-
t[ionem] [illegible] q[uod] pri[ncipiu]m ut sit p[ro]xime potens p[ro]duc[er]e Verbu[m] debeat e[ss]e i[nte]llige[n]s, [et n]o[n] de-
beat e[ss]e i[nte]lligens [et n]o[n] [debeat] e[ss]e amans [illegible] [q]u[o]d pri[ncipiu]m, ut sit p[ro]xime
p[ro]ductivu[m] Verbi —— necesse debeat e[ss]e i[nte]lligens, et q[uod] [illegible]
at, q[uod] i[nte]llectus [illegible] sit voluntas ad hoc ut [illegible] Diuina p[ro]ductiua Filij possit
p[ro]xime exercere, scilicet, q[uod] Verbu[m] petat ut r[ati]o[nem] ex parte sui princi-
pij [illegible] i[nte]llectu[m], et n[on] volunt[atem], seu q[uo]d requirat suu[m] pri[ncipiu]m e[ss]e i[nte]llige-
ns, et n[on] requirat e[ss]e amans, [illegible] denotat Verbu[m] n[on] [illegible] p[ro]duct[ione]m [illegible]
ge[re] q[uo]d suu[m] pri[ncipiu]m [illegible] sit i[nte]lligens, [illegible] Verbi p[er] accidens [illegible], q[uod] pri[ncipiu]m
suu[m] sit amans; [illegible] n[on] denotant, neq[ue] [illegible] virtualem [illegible]

sint Volunt[atem] Diuina[m]; neq[ue] int[er] Diuina[m] i[nte]llect[ionem] et volit[ionem]: q[uo]d ut [illegible] p[ro]p[ositi]o[n]es i[n]vobiles
[illegible], nulla int[er] p[re]dictas p[er]fect[ione]s Diuinas necess[ari]a e[st] realis virtualis disti[nctio].

390 [illegible] Minor ex p[ro]p[ositi]o[n]e [illegible] citra reale[m] virtualem [illegible] disti[nctionem] potest Deus
p[ro]ducere, [illegible] pri[ncipiu]m p[ro]ductivu[m] [illegible] [illegible] aliqua, ita ut tota q[uae] e[st] entitas
r[ati]o[n]e [illegible] exigat, q[uod] e[st] i[nte]llect[us] [illegible] p[er] accidens [illegible] [illegible] [illegible] alij

scribeant in [illegible] repeat, illud multi [illegible] illustrari in his [illegible]
in quibus reale[m] virtuale[m] disti[nctionem] n[on] a[illegible] adversari[illegible] amor [illegible]

sit indicta [illegible] Petri, siue ca[illegible] ignit[io] [illegible] Pauli, siue [illegible]
et q[uod] ignit[io] [illegible] vel ignit[io] Pauli, ignit[io] illa erit r[ati]o requisita ad [illegible]
Petro, q[ui] e[st] ignit[io] [illegible] [illegible] Pauli, supponi [illegible] vitale[m], quia

qui simul esset cognitio Petri, et q.ª amor Dei, in ea sane hipotesi prima
aia constitueretur in ece prox. potentis amare Petrum p.r rem requisita illegactu, q.d ille
esset cognit.º Petri, et volq.ª illeidem esset amor Dei; illect.º igr Divina ad Divini Verbi
producti conditio, qua prius, [illegible] productus requirit, q.d [illegible] nã, q.ª e volit.º: e
[illegible] Divina volit.º ad producti Spiritus S. condit.º, qua prius, et tunc productus requirit
[illegible] volit.º nã q.ª illect.º e et in hoc sensu prius Verbi producit Verbum illigendo, et
[illegible] amando, et prius Spiritus S. producit Spiritum Sanctum amando, et illigedo: Ver-
bum procedit p.r illectum, et non p.r voluntatem, et Spiritus S. procedit p.r voluntatem, et non p.r illectum

Huius 371

[illegible] infra respondeo negando ant. et adprobat.m consequenti insensu supra ex-
plicato concedo, et ad 2.m antis probat.m similiter respondeo: q.ª etiam si Verbum petat
[illegible] exigentia sui prius se habentem illectum, [illegible] e, ita ut ex parte talis
exigentiae p.r accidens se habeat, q.d illect.º [illegible] sit volit.º; adhuc stat, et oppo
nitur q.d [illegible] nr. sit petita, et sit condit.º, et prius, hinc deniq. respondendi
modus optime cohæret cum Sacium PP. eiguit.º, qua p.r ionacum dicti.s in-
ferre cognantur ex eo q.d 2.ª processio p.r illectum, et non p.r voluntatem, et 3.ª p.r
voluntatem, [illegible] p.r illectum procedat, ut notavimus n.º 316 et seqq., nam verbi in
[illegible] dict.º ex eo q.d Verbum ad sui productum petat illectum, q.ª illect.º e,
et ex parte illius p.r accidens se habeat, q.d illect.º sit volit.º: et 3.ª [illegible] Spiritus
S. ad sui productum petat volitum, quia volit.º e, et [illegible] illius p.r accidens
se habeat q.d volit.º illa sit [illegible]

Aliter respondent post cum Herrera [illegible] de 372

voluntate Dei n.º 58. [illegible] illect.º, et volit.º sint prius quo productione ad intra
[illegible] a Theologum dividens notatum n.º 388. [illegible] e Verbum
Divinum [illegible] relativam, etiam [illegible] ad lineam illectus p.r tinentem
et Spiritum Sanctum [illegible] relativam [illegible] ad lineam volunt [illegible]
p.r tinentem, idq.ª ex eo [illegible], q.d in sacris litteris [illegible], et [illegible] Verbum dicitur: Patris
[illegible], sapia, imago, Character, et Spiritus S. amor, Charitas, donum, hoc no-
tato respondeo [illegible] illas: Verbum procedit [illegible] illectum, et non p.r voluntatem: Spiritum S. pro-
cedit p.r voluntatem, et non p.r illectum, [illegible] posse duplicem sensum [illegible]
[illegible]: in sensu specificativo 1.º, solum enuntiat Verbum habere [illegible]
[illegible] condit.º ex parte prius illectum, [illegible] 2.º [illegible] Spiritum Sanctum habere [illegible] condit.
ex parte prius voluntatem, [illegible], et in hoc sensu utraq. p.r sona [illegible] p.r voluntatem

que p. illectu[m] procedit.

393 [illegible] tinienm [illegible] = 1.a pp.o vitiatur significat processus verbi esse expressum mentale, [illegible] aliqua, sine verbum procedere utrumque formaliter ad lineam intellectus pertinente, non vero procedere utrumque formaliter ad lineam voluntatis pertinente. Vitiatur significat, verbum procedere per entitatem, quae sit aliqua reali virtuali distinctione intellectus, et voluntas, et hanc, [illegible] entitatem procedere, ut in [illegible] intellectuale illustrale reale, [illegible] per eum affectum; et sic 2.a pp.o significat, [illegible] utraque [illegible] reali verbum enim procedit per processum, qui procedit formaliter superad. non spectat [illegible] voluntatis, sed ad lineam intellectus, [illegible] procedi per processum [illegible] formaliter [illegible] non spectat ad lineam [illegible], sed ad lineam voluntatis, hic tenuius persequitur et illustrat [illegible] nostro [illegible], et hac ratione [illegible] quae [illegible] ad intra in Divinis, salvantur absque ulla reali virtuali distinctione inter intellectum, et voluntatem, atque inter illectus et volitus, hic infra ani obiectioni no. 383. positis dignis: atque [illegible] convenit apte[?] in Divinis illecti, quod convenit voliti Divinis [illegible] explicativo [illegible] [illegible] [illegible], [illegible] altera eiusdem [illegible] [illegible], [illegible] negabit. [illegible] excipies; et [illegible] horum hic satis, de quibus fuse theologi disserunt in tractatu de Trinitate.

## Cap. 6

## explatur sententia nostra clauditur disputatio

394 [illegible] ac [illegible] 1.a cae, quae [illegible] no 330. [illegible] atque attributa Divina absolute, et intrinsece [illegible] [illegible] [illegible] [illegible], [illegible] quae habet fundamentum in se, eaque non [illegible], sive explicite, sed solum formaliter, sive [illegible] actus precisiva, et hanc distinctionem inadaequata [illegible] paucis [illegible] assertio, quorum [illegible] explanata iam, [illegible] alia explanda, [illegible] videntur, ut finem huic 2.[illegible] [illegible] imponamus singula breviter [illegible], 1.a pars excludit a[illegible] omnem aliam distinctionem, quae rationis [illegible], satis superque probata manet [illegible] an.o 331 [illegible] fuse [illegible] [illegible] realem virtualem [illegible] attributis Divinis intrinsece [illegible] Divinis excludimus.

398 2.a pars assertiva dist. rationis defenditur ab [illegible] 1.a p. q. 13 art. 4. et q. 14 art. 14 [illegible] 28. art. 2 [illegible] 39 art. 1, et in multisque aliis in locis, et a [illegible], [illegible] [illegible] opinionum texit catalogum [illegible] in [illegible] Scotum disp. 13 n. 208. [illegible] nominales dixit attributa Divina, [illegible] [illegible]

relatiuus dicqui corum in 1.a ita conat. interpretari Huet. diuq 6 milham
sect 4 lib. [illegible] 1.a [illegible] dist. rani expte obti prox. cum, n. 1.o proxima, sta
[illegible] sine expte actus, attrib. [illegible] diuis intense, et rupre eius denegauerit, id
[illegible] [illegible] intra cernat Inq. nup. citatus n.o suo 203 q. q. it.

Artic.u 2.a 392

prau pb. 1.o ai Inq. ubi supra n.o suo 224 ex sacra scriptura, quatenus logr
in[illegible] distinctionibus diuis, etiam toti trinitati omnibus, ut ad Rom. 1. 20
inuisibilia enim ipsius a creatura mundi per ea, quae facta sunt intellecta conspiciuntur, et
Joan. 16, 15 ubi Christus D. ait; oia quaecunque habet pater mea sunt, 2.o ex Patribus, et
P.Pum na. 6.a Synod. Generalis act. 11. inequit. Sophronij [illegible]
13 epist. docet per nra intelligentia separari perfect. diuinas, quae inter se sepa
rabiles non sunt. Basil. lib. 1.a Eunom. quaecunque, inqt, superna comprehens.
simplicia, videntur, aequnica, variatio, multiplicia, si subtilius exequi
[illegible], ego cum mente sola diuidantur, opin. diuis. [illegible] licentr, et postea
incorruptibile, aeingenitum [illegible] dicimus, diuersio mentis [illegible] ha. noi [illegible]
appellantes. Naz. or. 39. quae est 3.a de theologia dicit: [illegible] quaeque diuina
[illegible] et appellat. ee tanti simul [illegible] cogitum quam [illegible] dist. noia
quo [illegible] ipsa dicuntur. D. [illegible] fidei orthod. cap. 11. d. [illegible] diuino lo
[illegible], quod a inquit, nca [illegible] cogita. [illegible] uz locum didi [illegible] etia
n.o 332: eo enim [illegible] vides [illegible] dist. rani rationis, quam hic intendimus
[illegible] pb. [illegible] sotica [illegible]. aliaque in [illegible], quas [illegible]
[illegible] ponent [illegible] prolixa, hucetia faciunt Cyrill. [illegible]
Lib. 11 thesauri quae n. 239 dedimus inde repetantur.

Progressus [illegible] 393

datur dist. rani rationis, quod debet esse, et indiuisibilitr [illegible] habetur [illegible], et
aliud ee intentionaliter; atque diuinae perfect. abstracte [illegible] et indiuisi. idem
habent unum, et aliud ee intentionalitr: ergo dicuntur dist. rani rationis, minor
ap. oes [illegible], idem oes [illegible] noe [illegible] rani rationis, [illegible]
enim diuina sub [illegible] sapientia habet intentionalitr ee sapientia, et non habet intentio
nalitr ee [illegible], [illegible] sub ratione [illegible], habet intentionalitr [illegible], et non habet in
tentionalitr ee sapientia, sed hoc [illegible] unum, et aliud ee intentionalitr: ergo diuinae perfect.
abstracte [illegible] et indiuisibilitr idem habent unum, et aliud ee [illegible]

et aliud intentional. Hinc Diuin. perfect. absolute, in rerum illectu subeunt diuinas definitiones, reduplicatiue diuersas, diuersasque inter se comparatiue; sed non ratione diuini intrinsecali, ratione diuersi intentionali: quo Diuin. perfect. absolute intentionaliter, seu rationaliter distinguitur, accidentique ratione eadem, quae caedunt distinctionem rationis in ... creatis, in Diuinis etiam admittenda esse probant.

399 Quodam hic attributorum a... definire distinctionem per conceptum inadaequatum obiectiue, siue ex parte obiecti, seu solum formaliter, siue ex parte actus, quae est 3.a negatiua pars, eisdem argumentis ... quibus nos ... in creatis suicient, id non ... in loco ... nec hic ... itaque predicta distinctio ... formaliter, siue ... actus, ... in cognitione inadaequata non ex parte obiecti — ... cognitione, per quam ita aliquod obiecti praedicatum ... et innotescit, ut illius illud debite possit affirmari, quin aliud obiectum eiusdem praedicatum, quamuis per illam etiam cognitum, ita ... et innotescat per illam, ut ei illius illud possit affirmari debite; hic in logica fusius explicaui.

Dices: Im... do Deum ignosco per cognitionem omnipotentis, ignosco esse omnipotentem, et non misericordem, vg.: quoniam omnipotentiam cognosco, et non ignosco misericordiam: quoniam omnipotentia a misericordia ... Respondeo an... sensu ... do utraque ... aliud enim est quod per illam cognitionem cognosco Deum esse omnipotentem, et per illam non ignoscam Deum esse misericordem, et aliud logice ... uersum, quod per illam cognitionem cognosco omnipotentiam, et per illam non ignoscat misericordiam, quorum prius uerum, falsum alterum, id ui ... notari maxime debet, verbum illud infiniti modi esse denotare diuersitatem conceptuum, siue cognitionis, atque inde in affirmatiua propositione ignosco esse omnipotentem: denotatur ... esse ... conceptum, siue cognitionem correspondentem huic uoci omnipotens, et hoc in casu argumentum uerum est in negatiua propositione non ignosco esse misericordem, denotatur mentem nouum conceptum, siue cognitionem correspondentem huic uoci misericors, quod etiam in praedicto casu uerum est: redditur igitur ... sensus ... argumentum: quoniam Deum ignosco per cognitionem omnipotentis ignosco illum cognitione correspondente huic uoci omnipotens, et illum non ignosco cognitione correspondente huic uoci misericors ex hoc autem ... inferat: quoniam ignosco omnipotentiam, et non ... [illegible] ... cognitionem, et ... omnino ... [illegible] ... negat debito, ... [illegible]
[illegible]

et misericordia; 1.a enim cognitio inobliqua fieri, quod ea est misericors, et 2.a inobliqua, quod ea est omnipotens, attamen licet ... 1.a cognitione ignorem obiectum esse omnipotentiam, vi illius non ignoro esse misericordiam; et licet vi 2.a ignorem obiectum esse misericordiam, vi illius non ignoro esse omnipotentiam; quod nil aliud est, quam quod per 1.am cognitionem mihi omnino obiectum cognitionis appareat ut omnipotentia, et non appareat ut misericordia, et e contra per 2.am cognitionem.

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Respondeo

... etiam ante obiectionem antecedentem n.o exhibitam, 1.us (?) ... claritatis ... cum: cognitionem omnipotentiam ignoro cognitione correspondente huic voci omnipotentia, et non cognosco misericordiam cognitione correspondente huic voci ... misericordia ... dicitur: et non cognosco misericordiam cognitione correspondente huic voci omnipotentia, nego ... tota Dei entitas, tam 2.us omnipotentia, quam 1.us misericordia, ... obiectum est huius cognitionis omnipotentia, unde quod per illam Deum attingo, et misericordiam, et omnipotentiam cognosco: omnipotentia enim est ... imo et virtualiter ... ut an.o 368. vidimus misericordia quae ... cognitione correspondens huic voci omnipotentia, et ... misericordia Dei attingat, et repraesentet talis est ut vi illius obiectum ... ignorantem ... omnipotentia, sive appareat ut omnipotentia, et non sit apud ignorantem misericordia, sive et misericordia appareat, inde est quod quamvis per illam cognitam obiectum ... cognitum esse omnipotentiam, sicut enim ... virtualiter, claritatem habeat ut id affirme, adhuc per illam non ignorat obiectum ... esse misericordiam, ne ut id ... firme sufficientem virtualem habeat claritatem.

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Ultima ... assertionis pars

negat: quod haec attributorum aliena, et intrinsece distincta sint adaequata, tale probat: quia neque attributa divina includuntur formaliter in essentia divina, neque essentia divina in attributis, neque unum attributum in alio formaliter includitur; sed eo ipso attributorum ab essentia, et intrinsece distinctio formalis, sive rationis ratiocinatae ... qualitas est: quod ... et maxime pars abunde probata an.o 224 ... an.o ... 2, 3.a ... in hoc cap.o haerent difficile ... noscere ... ad alia ...

# Tract. 3.a

# De singulis attributis Divinis in parti.

In extrema ... disserendum nobis est, ... de ... inscitiam ... miscerit de Divinis ... attributis in ... de quibus in hoc tract. ... ... suis solis ... tractatio. Sunt enim ... ... tractatus postulant, ut ... praelectionis ... notarum ... De unitate Dei ... diximus, ... de ... bimus

an.º 169. deinde, sive discuuimus n.º 142. dicimus hic breviter [illegible] plite, infinitate, immensitate, immutabilitate, immunitate, et [illegible]: quae omnia sua complectitur [illegible] scilicet sub Innocentio 3.º cap. [illegible] ecclesia catholica: firmiter credimus, et simpliciter confitemur, quod unus solus est verus Deus, aeternus, et immensus, omnipotens, incommutabilis, incomprehensibilis, et ineffabilis. Pater et Filius, et Spiritus Sanctus, tres quidem personae, sed una essentia, substantia, seu natura simplex omnino. &

# Disp. 1.ª de simplicitate, infinitate, et immutabilitate Dei. Cap. 1.º de simplicitate Dei

Cum simplex illud, et exemplar, quod negat compositionem ex pluribus realiter distinctis, tot in simplicitate agnoscimus, quot sunt genera compositionis opposita, deinde simplex essentialis, quae compositionem essentialem excludit, integralis, quae integralem excludit compositionem &c. Deus igitur est substantia omnino simplex [illegible], definitur in Lateranensi Concilio, ut ante [illegible] vidimus, ubi [illegible] 11, 18, et 19. id quod [illegible] Patres illustrant. Pulchre Bern. lib. 5 [illegible] [illegible]: non compositus Deus, merus simplex, ut liquido noverit simplex dicitur, id [illegible] tam simplex Deus, quam unus. Alia eiusdem Bernardi [illegible] 165 [illegible] verba dedimus n.º 326 multa alia [illegible] inveniet ibidem, [illegible] 80 in Cantica, multi etiam sunt in hac veritate illustranda [illegible] n.º 332. Iren. lib 2. cap 16. [illegible] August. lib. 16 moralium cap. 2. aliique [illegible] innumeri est [illegible] hoc [illegible] non solum fide Divina, sed naturaliter etiam lumine Maris [illegible] [illegible] dicit scilicet Raynaudus in theologia naturali dist. 7 n.º 51.

Statuta Divina fide, et naturali ratione nulla [illegible] in Deo eadem compositio [illegible] asserere extremum impietatis est [illegible] pronunciat Damasc. lib. 1 [illegible] orthodoxe cap. 12. absurdum [illegible] [illegible] fore id cogitare, [illegible] Maximus [illegible] [illegible] cap. 1.º ex quo [illegible] [illegible] compositio exclusa liquet [illegible] Victorinus lib. 3. de Trin. cap. 10. Dei simplicitatem vocasse [illegible] torno [illegible] comprehensibile [illegible] summe unitatis simplicitas, [illegible] Bern. [illegible] 87 [illegible] Deum vocans [illegible], et quasi summe simplex [illegible] [illegible] in Deo [illegible] reale compositionis [illegible], [illegible], necesse nam [illegible], necesse

nec ex substantia, et accidenti, nec ex [illegible] integralibus, nec ex natura et subsistentia nec [illegible] [illegible] itas, et reali [illegible] Divinarum [illegible] intrse, neq Divina fides nos docet, neq̃, aut [illegible] Dei simplicitati præjudicat, cum ab

abeua sit, et reali illarum [illegible], et physica illarum intrse unio, ut optime notavit in hanc rem [illegible] q. 129., Ar. 4. ad orthodo[illegible] nos explicuimus nº 189. et 190. 91

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Secūtia 3ª Idololatras, qui mutaverunt gloriam incorrupti bilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentium ait Apost. ad Rom. 1. 23. et qui ignem, aut [illegible], aut [illegible], et Lunam, vel [illegible] orbis terrarum Deos [illegible] ut [illegible] 13. 2. et 3ª plures alios, qui Deum posuerunt corporeum [illegible] [illegible] Anthropomorphitas, qui Deum humana quadam [illegible], ut in [illegible] [illegible] [illegible] 50. refert [illegible], addens ideo [illegible] tribuere. Epiphanius, et [illegible] eiusdem [illegible] [illegible]. Deus nec corpus, [illegible] Spiritum, id q. Divina fide [illegible] et Spiritus est Deus ait [illegible] veritas [illegible] Joan. 4. 24 [illegible] bene notat [illegible] lib. 1 de Dei [illegible] cap. 3º nº 7. [illegible] nomen spiritus in sacra scriptura [illegible], [illegible] substantiam incorpoream significare [illegible] q. illud attulerit Xpus [illegible] [illegible] adorate nec [illegible] locum, neq ad corporales [illegible] cærimonias coarctandam, aut [illegible], sed Deum ubique adorari posse in spiritu, et veritate, q. [illegible] spiritus [illegible] incorporea quæ loco non [illegible] [illegible] Patres [illegible] exponunt. [illegible] [illegible] omnia illa sacræ Paginæ testimonia, in quibus Deus dicitur invisibilis, in [illegible] in [illegible], et [illegible]. [illegible] loco [illegible] allegato.

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Hæc veritas non solum fide cum [illegible], sed etiam naturali ratione demonstrabilis idq. censet [illegible] idem [illegible] nº suo 10 [illegible], [illegible] mons [illegible] Deum esse [illegible] Apost. ad Rom. 1. 20 invisibilia enim ipsius a creatura mundi per ea quæ facta sunt intellecta conspiciuntur; at invisibilia maximè dicuntur [illegible] ad Dei substantiam pertinent, q. incorporalia sunt sicut 1ª ad Timoth. 1. 17. ubi Deo dicit idem Apost. Regi sæculorum inmortali, et invisibili, imo, et supposita veritate, q. Deus sit, [illegible] idem Author esse quasi per se notum non posse esse corporeum: cum [illegible] corpus est adeo

e adeo inperfecte conditi, et nam, ad eius limitatem in perfectis ut apprehensio cognito Deo, ex quia primo ente, unum q. omnium effectore, [illegible] sic appareat incredibile, q. corpori molem habeat: haec ibi recte [illegible] lex.

3ª haec certissima
407 veritas. Obiciebant [illegible] in n° 405 locum illum Gen. 1 26. *faciamus hominem ad imaginem, et similitudinem nostram* 2° caetera loca [illegible] testimonia in quibus corporalium [illegible] nomina Deo tribuuntur; sed ad 1m respondeo hominem esse factum ad imaginem Dei [illegible] ratione animae, non vero corporis, ut omnes PP. [illegible] docent, videsis [illegible] Basil. homil. 10 in Hexaem. Nissen. orat. 1. August. tract. in Ioan. 48 in fine et lib. 1° de doctrina christ. cap. 12. in quo [illegible] animae similitudo [illegible] [illegible] D. Th. 1ª p. q. 93 ubi examinatur [illegible]; ad 2m metaphorice illa omnia Deo tribui ad [illegible] [illegible] humano [illegible] veritates, et attributa eius, ut docent inter plures alios SS. PP. [illegible] August. epist. 111 et libro de essentia divinitatis, ac [illegible] alibi, et Damas. lib. 1° fidei orthodox.

Dicet etiam [illegible]
408 n [illegible] an. 332. [illegible] esse a Deo [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] Dei [illegible] non cohaereret, nec deficere, qui [illegible] Raym. in theol. [illegible] dist. 1 n° 54. [illegible] timore, ubi [illegible] timor, [illegible] admittere in Deo [illegible] [illegible] rationis [illegible] [illegible] [illegible] [illegible] nisi rationis [illegible] [illegible], divina [illegible] [illegible], sed cohaerere, et in Deo esse admittendam [illegible] [illegible] g. [illegible] Bonaventura, [illegible] [illegible] [illegible] [illegible] [illegible] divinas [illegible] [illegible] [illegible], et [illegible] ente divino [illegible] [illegible] rationis inter [illegible] divinas; [illegible], nam ad [illegible] rationis nil aliud [illegible] quam [illegible] intentionis, [illegible] intentionis [illegible], sicut [illegible] rationis nil [illegible] aliud, quam [illegible] intentionis [illegible], [illegible]. nam [illegible] [illegible] divinas [illegible] [illegible] identificatas admodum [illegible] et
Respondeo [illegible] [illegible] identitate [illegible] divinas [illegible] [illegible] in uno, et [illegible] ente divino, et [illegible] dist. [illegible] rationis [illegible] Dei simplicitati, et in Deo admittitur [illegible] [illegible] [illegible] rationis divinae [illegible] [illegible] [illegible], et in Deo admittitur, ut [illegible] an° 336. [illegible] [illegible] lex. [illegible] [illegible] Dei cap. 4 n° 8. *haec duo mutuo sibi correspondent*

Notandum
409 [illegible] hic [illegible] eodem [illegible] in Deo [illegible] rationis, [illegible] [illegible] quae rationis

rat. nra. vt clarus, et Diuinitz, qua propter intus componens intr obiectum Diuinas
in actu exercito distinguit non cognoscendo expresse ebri dilz interobiectum ex divi-
nitatas: eandemque obiectum realiter, siue expresse actus distas componit cognoscen-
do expresse sibi componitz, siue unionem inter partes distas, id cognoscendo realem
identitatem, et quamuis identitatem realem cognoscat inter praedicatus obiectum realiter
autonomiam eiusdem obiecti et formaliter, siue per rationem distinguentis, quamuis
distinctis conceptibus, et sic componens separatim cognoscuntur. Rez hanc explica-
tione tradit Angelicus D. 1a. pte q. 13. art. 12. expresse in hanc verba: Deus
7 quae videntur, e diuino unus, et simplex, idem intus nra. 1a. diuersas conceptus
7 [illegible] cognoscit eorum non coniungentia [illegible] videre. Sed tamen quamuis illigat ipsum sub
7 diuersis conceptibus cognoscit quod [illegible] suis conceptibus respondet una, et eadem
7 res simpliciter. Tamquam pluralitas, quae est rationis tantum, repraesentat pluralitas, subiecti et subli-
7 vnitatem vero repraesentat intus componentis, hic D. Thom. quibus nil illustrius in hac 110
7 quaestione.

Interrogabis an sit in Deo ratio nra admittenda componitiuo expresse, et actiua?
sive ut sequuntur alij, an Deus sit sub aliquo genere, siue in actu [illegible] erga, praedi-
camento; negatiua est valde communis, ut notat Arg. tom 1. tract. 5 disp. 2 n.°
50; ubi copiose [illegible] sed syllabam [illegible], multos ibidem [illegible] 1a. p. ducit
[illegible] ipse demum adn[illegible]titur, de quo et Arriaga [illegible] rotam [illegible] n.°
180. Scotistae negant, quia [illegible] dis [illegible] expressam formalem superentis, aut
[illegible] genus essentialiter expressum in actu [illegible] ut separatur obiectiue, tamquam disparatam
nostram distinctz formalem, et [illegible] in loga, et Mastrius an.° 352. exclusimus enim
[illegible] in creaturis [illegible] subiectum, tamquam componentes cum nulla [illegible] sit
[illegible] in creaturis, ut cum hac, [illegible] [illegible] [illegible], [illegible] [illegible].

Hiero- 111

[illegible] disputatione [illegible] Dui [illegible] [illegible] [illegible], [illegible] [illegible]
nra distinguit [illegible], quae [illegible], et inter hoi quaest. [illegible] tota [illegible]
[illegible] [illegible] n.° 186 insinuaui; [illegible] [illegible] quaestiuncula
in breuitate expediam, [illegible] seu [illegible] diuino in actu [illegible] a [illegible].
Deus [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
exigat ut [illegible] [illegible] praedicabilis [illegible] sub [illegible] [illegible]
[illegible] indiuia: [illegible] [illegible], [illegible] [illegible] [illegible] plura in una, siue
plures [illegible]. [illegible] [illegible] [illegible], quod sit [illegible], qui [illegible] [illegible]

qui 2^us magna ... fra[illegible] n̄ excludat ... hęc clariora, et certiora iam

Licens

412 ... 1º. ... tantum exigue, et ... nil ... derogare, iā q̄d satis ... excidit ... nº 408 ... fatentur ... lib. 1º de ... Dei cap. 4 nº 8 ... in Theologia naturali dist. 2. nº 52 ubi satis illustrat, quamvis ubiq̄ ... in ... emenda sit ... Licens 2º cū ... Deo ex nullo capite ... repugnare ... exigue, et ... nec ... a ... 1ª ... dist 11 nº 56. ubi ... hęc ... verba in ... Collocantis Deum subq̄ [illegible], q̄ ... summo hęc ... ut Deus, ut Angelus ...

413 Vero ... q̄ ... repugnet generaliter logendo ... repugnare ... vidimus nº 408, ... repugnet ... subq̄ ... ... tali ... Deo ... repugnat, ... repugna... ... generis ... totaliter ... ... mix, q̄ ... entis substantię, intellectivi, ... et ... generici; ... praedicti ... generici dicunt totaliter ... : q̄º ... generici dicat totaliter ... maxime q̄ praedicti ... tota, ... de tali ... Deo, et ... totaliter ... generici ... Dei, et ... ... satis ... excidit nº 148.

Obiicit º solent aliqui ...

414 negare Deum ... subq̄ ... ex ... a ... negare, ... satis ... ut talibus ... ... ... vidiatur ... cap. 26 Monol. alia ... accipiunt in sensu dicente ... sp̄[illegible] ... significat ... accidentibus, quo in sensu ... vidimus nº 183 ... qui dixere ... ... esse substantia, ... negasse in sensu ... lib 10 ... ingenitum ... divina substantiale Dei, q̄ vidimus, inquit, substantialem divinam in ... invenimus ... communem, ita interpretandus ... notante ... cap. ... 1 n. 24, ... generis, et divina ... et ... aliquam distinctionem supponere, quę ... satis ... ex dictis, ... divina, ... Divina ... pugnam ...

ic.ᵒ a Deo removenda, , argutatur ut 3.ᵒ Eunomianos, quos ibi exagitat, qui, ut ex Basil. libr. 1ᵃ Eunomium colligᵗ, ex diversis nõibus divinis, q̃ iisdꝭ tribuebant inferri, pindeq̃ sicut q̃in, ita etiam diversa ii nõia existimabant genus, et differ. apud eû differre: 3.ᵒ quos recte inferre potuit, Physico, qᵈ. simplicimus sit caret diffa: atxᵃ. vera s.ᵃ phia, qua genus, et differa, ri naᵗ ratᵉ ratiocinata distinguitur inter illa apud eû dist.ᵉ praesupponunt, opositᵒ exqᵉ. et diffra, sicut, et quaquis alia, q̃ tantũ sit ratⁱˢ minime pugnat, sed recte colliquit inq̃ summa simplicitate Dina, ut satis constat ex dictis.

Dices 415

Deus genus habet, sicut pota perfectibilis, et diffra sicut actus perficiens; sed in Deo non datur talis pota, et actus, ut enim actus patimus: qᵒ nec dari pot in Deo compositio exqᵉ et diffra. = Respondetur ex nᵒ 409. genus non habere ratᵉ nra. potentia explic. obli, sicut ita ut rao nra compararet explicita tanq pot. et differentia diversitas Dina, ut; tamen cognita sit habere extrinsece admodum pot., quemadmodum... max, Deo habere id. quia ratᵉ nra cognoscente existere ... tanq pot. eiusq̃: perficere ratᵉ nra, nec admodum cognoscendi: accedit max similiter admodum respectus, sicut a ... nullo negotio ex dictis colliges.

Instat hic breviter dirimenda lis illa 416

inter theol. nᵒ 317. relata, scilicet, utrum simplicitas Dei habitu supra attributum continens, unum ... intrinseco illi statuerent Scotus in 1.ᵒ dist. 8. qᵃ. 1ᵃ ad 1ᵘᵐ. D. Bonav. Henriq. Suares. et aliis relati ex reg. ea dist.ᵉ 11. nᵒ 71. quis adhaeret Cont. Tom. 1. disp. 5. sect. 1ᵃ. art. 4. ... Negativo contra dicente, et Suar. Cap. 1. Ex D. Th. lib. 4 de ... Dei cap. 4. nᵒ 2. et cap. 9. nᵒ 4. Molina, Valent. Fasol. et plures alii, quos ibidem... 417

Prioris sententiae rationibus, ... simplicitatis ... supra in continuo ... licet quo admodum loqui, ide qᵈ negative explicitur: idemq̃ ... multis ... quae licet supra potius ... negativae declarantur. Sic capitur: identitati explicari solet voce indefinita, ut nᵒ 2 ... notabimus. Sic ratione ... differentia ... Dina, et ... negative explicatur, et ... in ... qui de ... simplicitas ... de Deo, quomodo sit, sed quomodo non sit, ... rationabiliter loqui, et explicandi hoc attributum. ... ratᵉ ... explicandus ... simplicitate ... dictis ... quo ... positivas ...

distinc docui, licet ꝑ negat. & in ꝑtis explicet. sicut q.o ait. Petri et Pauli n̄ in-
phita negat. insistit, in entitate positiua Petri, quæ ꝑ se formalit, et essa. li. excludit
identitat. cũ Paulo; ita Dei simplicitas implicans negat. insistit; sed in sua entitate di-
quæ ꝑ se formalit, et essalit omnem compositionem excludit. Et similiter entitas diuina
n̄ minus ꝑ se ipsa e simplex, oẽ q. compositiones essalit repugnent, quoniam e ꝑ se subsistens
diuina, omnium ca.

418 Dices simplicitas opponitur compositioni; ẽ omnino diuiditur simplicitas quæ maxe distat a compositione; at ꝑ nullo modo compositionis Deus maxe distat a compositione. ergo in hac negat. consistit diuina simplicitas. Resp. cũ Conciso Decio enigmatice, negando subsum. ꝑ ans: ꝑ illud enim Deus maxe a compositione distat, q. e tão, et cão cui nequit e compositus, idem e quæ una Dei entitas oẽ in se compositione, ꝑ se formalit, et essaliter excludens.

419 Rogabis enim an Dei simplicitas sit ꝑ esse simplicit simplex? dubitandi rato e, q. melior hõ, quam punctum quantum, et tamen punctum quantum e simplex, et hõ compositus — Resp. cũ Arg. eadem n. 11. n.o 16. simplicit. e, ꝑ se ꝑquirere considerata, simpl. et in oi ente ẽe meliorem, quam non ipsam, atq. idẽo ẽe ꝑ se simplit simplicem: ratio e q.a ceteris paribus, existentia melius e cuius enti ẽe simplex, quam ẽe compositum. hic Anselm. lib. de Incarnat. Verbi cap. 6, ait: oẽ simplex, quæ implexo, ꝑfectius composito Aug. lib. de quantit. aiæ cap. 14.: diuina int. ꝑsequendum e, q.a oẽ compositio caret; et Plin. lib. 5 de considerat.: vero indiuiso nata simplex multiplici anteponitur. quis scien. simplex titulo simplicitatis e ꝑfectius, quam caret, sed vero existentia ꝑ compositione tota ꝑfectione, quam aliunde habet, manet compositum, atq. ex duobus entibus aliunde equalibus ꝑfectius simplex, ꝑ ꝑfectiones erit composito, hoc e, simplicit ꝑ se ꝑquirere, meliorem ẽe composito opposito, et adeo ꝑ se ẽe simplit simplicem, ad rationem dubitandi respondet, hoc n̄ habere q. sit melior puncto quantitatis ex eo q. sit compositus, e vero q. punctum sit simplex ex hoc enim ꝑ tempore titulo melius esset puncto; quam non, sed q.a aliunde ꝑ habet ꝑfectiones, qualibet punctum quantum, adhuc compensata ea, quæ simplicitatis e.

## Cap. 2 de infinitate, et immutabilitate Dei

Deum ẽe infinitum, certissima veritate, consentaneo ex sacra pagina, concilijs PP. ac Theologorum s.a, et ex ꝑ ratione probatur. Psalm. 144. v. 3. magnus Dnus, et laudabilis nimis, et magnitudinis eius n̄ e finis. Baruch. 3. 25. magnus e, n̄ habet finem, excelsus, et immensus: illa enim magnitudo, in qua Deus n̄ habet finem, e excellentia virtutis, aeq ꝑfecti. item in q. B. Aug. lib. de ciuit. cap. 8.: cuius ꝑ quæ n̄ ... magna sit habere maius ẽe, q. minus ẽe. hic B. Dion. cap. de diuinis

Divinis nominibus, magnus (inqt de Deo loq.) sup. ex magnitudi ne, [illegible] transilibus infinite. Damasc. lib. 1. fide ortho doxe cap. 4. infini- tus Deus, et incomprehensibilis, hoc unu ex eo [illegible] cepi, ac comprehendi pt, q. niam ipse infinitus, atq. incomprehensibilis sit: infinita opi [illegible] PP. testimonia in [illegible] colligit [illegible] tom. 1 tractu 6. disp. 14. an. 14. qui tra infinita perfectio iq huius, [illegible] illius atribuit aperte pluribus in locis sacre Scriptura ha- beri: ideo multi stri PP. Deu ee dicunt veluti quodda pelagus esse in- finitu, et interminatu. Unu ad Hilar. et abeo ita hbet in psalm. 144. nec [illegible] Deus, corpe bua laudatioe, q nil insit mediocre, nil [illegible] nil [illegible] eminens, et magnitudi sue hoc, et laudis. Virtus eius [illegible] n claudit lo [illegible] locis n tenetur, nominibus n enunciatur, tepoibus n [illegible] 42

Infinita a hac Dei
[illegible] circa infinitas consistat, [illegible] varie explat, plures referet, ac refellit [illegible] ca disp. 14. an. 2. qui mihi aptior, et clarior videtr explatio eorum [illegible] qui infinit. Dei [illegible] circa censet ee explanda admodu infinitas in [illegible] phisico proquo ex phia [illegible] quantite phica tunc dici infinita, q. [illegible] signata qualibet [illegible], qua successive tota p curri pt, ad huc restant alie [illegible], que nunqua exhauriri [illegible], ut [illegible] 3. phico [illegible] au [illegible] infinitu ee, cuius sp [illegible] aliqd extra; hic de q to phico, q phica quantite dicat [illegible] in [illegible] dictis; [illegible] q. quantite phica n hbet, nec ptes [illegible] quantitas m [illegible] partiu [illegible]. qua qui [illegible] metaphica [illegible] [illegible] [illegible] qua [illegible] nec [illegible] divisibile [illegible] inde hbeat in or- dine ad [illegible] denominatis quanti [illegible] [illegible] ac [illegible] [illegible] quantite hbeat. Sic [illegible] in materiale, et indivisibile [illegible] [illegible] alterio maius, aut minus, sic [illegible] spirituale, et indivi- sibile alias hbet denominat. exiji, que [illegible], et minus [illegible] [illegible] [illegible] clara, certa qua alia, [illegible] [illegible] in qto [illegible] spirituale [illegible] partibus quantitatis [illegible] [illegible].

[illegible] in ejs, quo n mole magna
[illegible] hoc [illegible] maius ee. qua nihil [illegible] [illegible] [illegible] [illegible] dicitr maius, quatenus equivalentia hbet [illegible] [illegible] [illegible] bus pfectis, q. [illegible] [illegible] [illegible] [illegible], ut [illegible] pfect. equiva

æqualitate in infinitis gradibus, sed in bitaci magnitudine, q. de-
signata qualitas tota, seq. aliq. et alig designandæ restant, eriā
infinitas Dei, qui ita suæ omnes perfectionis lineas colligit, ut [illegible] hbe-
at infinitis gradibus perfectionis in dictis, et quælibet infinities superet. Unde
bene concludit Arag. n.° suo 9. infinitatem Dei [illegible] cerra [illegible] fraliter constitui
quatenus multiplicatā quantitas nullum [illegible] hbeat. hæc sua [illegible] perspi-
cuitate satis pbt. et [illegible] [illegible] [illegible] possunt [illegible] modi explicandi
infinitatem Dei, quas [illegible] [illegible] [illegible] [illegible]. Sicut et alij [illegible]
Izquierdo n.° suo 3.

423 Quæres utrum infinitas positivum, an negativum conceptus

Dico positivum esse, licet ad modum negativi explicetur, quo titulo numerari
solet inter attributa negativa, ratio: qa negatio finis, et finis fraliter positivum
est; finis enim est fraliter negatio ulterioris perfectionis [illegible]; ergo negatio finis
est fraliter positiva perfectio, cum negatio non datur: ergo negatio finis est fraliterq.
positivum.

424 Dices item: infinitas dicit speciale aliquid conceptus, quia est infini-
tas, et attributum aliquod fraliter distinguibile; sicut sapientia [illegible] [illegible] dico
non esse speciale conceptum eo modo distinguibile, ut sit speciale attributum; [illegible] omnes lineas
perfectionis transcendere, ita ut tot infinitates fraliter in Deo sint, quot sunt in
ipso perfectiones fraliter distinctæ; ob ea infinitas in quālibet linea est fraliter quod habeat
omnes perfectiones illius lineæ; [illegible] infinitas in linea sapientiæ est fraliter quod habeat omnes per-
fectiones lineæ sapientiæ; sed quod sapientia hbeat omnes perfectiones lineæ sapientiæ constituit fraliter
in ipsa Divina sapientia; [illegible] [illegible] explicatur, et [illegible] [illegible] [illegible] sit divina, et de-
nominatio, quæ est fraliter conveniens a forma fraliter dicta, quia sit [illegible] non
convenit a forma fraliter dicta: [illegible] quod sit infinita in linea per productionem non con-
venit fraliter dicta ab origine. Unde colliges infinitatem Dei rationaliter aliam
esse in omni genere, et linea perfectionis, et hæc fraliter consistit in complexo, seu [illegible]
to divinarum perfectionum, radicaliterq. in essentia Divina [illegible]; aliquam esse
in hac, et illa determinata linea [illegible] sapientiæ, misericordiæ [illegible] [illegible].

425 Dicitur im-
mutabilis [illegible] [illegible] Divina [illegible], et naturali ratione demonstratur: Malachiæ
3. 6. ego Dominus, et non mutor. Jacobi. 1. 17. apud quem non est transmutatio, nec vici-

vicissitudinis obumbratio. et in Sacra Scriptura q. 2 lumine: veritas hec in epistola Iacobi definita est, ut legitur ex n.º 402. Atque eius immutabilitatem multis probat Vasquez in theologia naturali dist. 7 q. 1º art. 5. adde, et melius et nitor Philos. et an.º 65 multis illustrat. Qui ob immutabilitatem dici ipsum idem quo pertinet elegans, et plexa divi Aug. disp.º in psalm. 121. ad illud: cuius participatio eius in idipsum. Ubi pulcherrime ostendit illud idipsum nil aliud esse quam quod eodem semper modo est, et quod non modo aliud, et modo aliunde, quod stat, et non mutatur, ac deniq. de quo dictum psalm. 101. mutabis eos, et mutabuntur, tu autem idem ipse es. Pergit Rain., et an.º 66. multis insuper illustrat. Deum ob immutabilitatem dici ipsum ens. Explicatio difficultatis contra hanc veritatem desumpta ex actibus liberis Dei non est huius loci: expectat enim ad tractatum de Voluntate Dei, sicut nec huc expectat, sed ad tractatum de Incarnatione Dominica explicatio alterius difficultatis ex hoc mysterio desumpta, quam anno proximo sequenti Deo dante tractabimus in praedicatione 4.ª ubi concordiam hypostaticae unionis cum intrinseca immutabilitate Verbi Divini explicabimus.

## Disp. 2 de immensitate, et eternitate Dei

### Cap. 1.º de immensitate.

Triplicem modum, quo Deus est in rebus, distinguunt theologi cum Magistro in 1.º dist. 36. et cum Angelico D. 1.ª part. q. 8. art. 3. videlicet per essentiam, praesentiam, et potentiam; sed non omnibus innotescit horum trium genuina explicatio, ut ... aliquorum antiquorum expositio erat, ac bene refellit Tor. tom. 1 tractatu 3 disp. 6 an.º 49. Igitur invenitur, iunioresq. ac omnino retinenda est quam tradit Anglus 3.º 1.ª part. loco nunc citato, et in 1.º dist. 37. q. 1.ª ubi in 2.º scripto tacite retractavit aliqua quae in 1.º scripto tradiderat, igitur esse Deus in omnibus rebus per essentiam: quatenus in eis intimus, et concomitatur per suam substantiam omnes locales. Iuxta illud Ieremiae 23, 24. numquid non caelum et terram ego impleo dicit Dominus: per praesentiam; quatenus videns et intuitive, ut existentes quaecumque. Omnia autem nuda et aperta sunt oculis eius, et non est ulla creatura invisibilis in conspectu eius, omnia nuda, et aperta sunt oculis eius: per potentiam denique quatenus in omnibus per suam potentiam, virtute activa, quae ... et ... operatur, ... q. 26

tum educendo tum nutriendo, 2º illud ad Romanos 11. 3. portans omnia verbo virtutis suae, et 1ª ad Corinthios 12. 6. idem vero Deus, qui operatur omnia in omnibus, ex quibus praedictis modis, 2us ubi exercet omnibus omnibus per essentiam, seu in ipsis; ad illud omnia Dei exercitat, 3. tribuitur exercere per opera ac 4tu ad divina operatur, de se ergo ubi modo exercet per essentiam hic agitur, ubi dei ... , seu ubiquitate, seu physica Dei praesentia in rebus omnibus.

inmutile

§ 27 Deus ita est immensus, atque adeo per suam substantiam praesentem veritate divina fidei, ac naturali lumine constans. ita expresse traditur pluribus in locis sacrae Paginae, nonnulla dedimus testimonia n.º ante plura colligit Arg. cap. 6 an. 4. defin. etiam expresse in Lateran. Iulio confirmatur: allegato n.º 407. constat etiam ex symbolo S. Athanasii multi sunt in hac veritate illustranda S. PP. quorum multos adducit ibidem Arg., et Ex.(?) lib. 2. de attributis Dei, cap. 2. n.º 3. addit et multos Ethnicos Philosophos in hac re, vide Arg. n.º 12, et Rayn. in Theologia naturali dist. 1. q. 4. ... probatur hac veritate, tum ex dictis ante cap. c.a infinitate Dei, tum ex dictis an. 459. c.a Dei perfectione, nullo negotio deducitur; late hic egregie Arg. cap. dist. 6 an. 15. ubi immorari non vacat.

§ 28 Quaeres an Deus dicendus sit in loco? Respondeo esse apud PP. ac Theologos Deum in quodam sensu dici cum veritate esse in loco, et in alio sensu cum veritate etiam dici non esse in loco: audiatur Anselm. in Monologio cap. 22. summa essentia est ubique, et per omnia, et numquam, in loco, et in nullo loco, aut tempore, ex diversis intellectibus, concordet veritas. Itaque ex PP. plures invenies negantes Deum esse in loco, plures quoque alios affirmantes, alios quoque simul affirmantes, et negantes pro diversis sensibus, quos exprimunt, et ... quod duplici modo.

§ 29 Deus vere non dicendus est in loco, si nomine loci ... localiter, prout definitur, circumscribitur, seu definitive circumscripta. primo ... patet, et hoc sensu ille, in quo PP. verissime negant Deus esse in loco, ... unum, aut aliud duntaxat ... Aug. lib 80. trium qq. ... Deus non alicubi est, quod enim alicubi est continetur loco, ... et in loco non est, in illo sunt potius omnia, quae ipse alicubi, ... lib 3a. ... cap. 6. in quo omnis locus non in loco. Damasc. lib. 1. fidei orthodoxae cap. 16. Deus in loco nec ipse enim sui ipsius locus est. Cuncta replens, et super omnia eminens, et ipse continens omnia: similia habent Anselm. in Monolog. cap 22. Athanas. orat. 3a. ... qualis

Gregales Sabelij, Clemens Alexandrinus lib. 1 Stromatum, et plures alij, a quibus planè ciuntur, qui Deum in loco esse negant, id est negare, quod essentiam acquirunt incircumscriptam localiter, cor. qua concludunt esse in loco, quæ loco circumscribunt, concludunt, finiuntque; sensu autem extra hunc contrarium est Deum in loco esse.

430 Quæritur 1ª propositio. Deus communiter dicendus est esse in omni loco, atque adeo in loco, quatenus sua tota immensitate sua replet, omnibusque est per suam substantiam intime præsens, quin ab ullo circumscribatur seu concludatur, seu finiatur. Dico: communiter enim dicendus Deus est esse ubique: hoc ut absque dubio de fide est, ut constat ex n. 427. Esse autem ubique et esse in omni loco sunt prorsus idem, ut ex terminis patet, et expressè Angelicus Doctor 1ª p. q. 8 articulo 2 dicens: Deus est in omni loco, quod est esse ubique. Insuper in Scriptura et Patribus passim dicitur Deus omnia implere: seu replere: unde plane fit, cuncta etiam replere loca, atque in illis intime præsentialiter et repletiuè esse. Sapientiæ 1. v. 7: Spiritus Domini replevit orbem terrarum. Ieremiæ locum dedimus n. 426 aliaque plura præter ea. Cyrillus Alexandrinus lib. 2 contra Julianum: omnia illo plena sunt. Fulgentius lib. 1 ad Monimum ait: Deum omnia implere sua præsentia. Damascenum dedimus numero ante, pluresque alios pronum esset dare, sed longum. Accedunt et alij Patres expressius adhuc dicentes, Deum esse in loco, insensu numirum 2 nostro exposito. Hi sunt Origenes in caput 3 Job. Basilius oratione 2 deprecatione, Cyrillus Hierosolimitanus catechesi 6ª, S. Hieronymus in caput 23 Ieremiæ aliique bene multi.

431 Utraque opinio illustrari simul potest dicendo PP. omnino negantes simul et affirmantes Deum esse in loco, nimirum per res diversos sensus utrasque esse declaratos. S. Hieronymus in psal. 70: Deus non est localis, quod ubique est. Hilarius lib. 3 de trinitate: neque in aliquo ipse neque non in omnibus est. Bern. lib. 5 de consideratione: nusquam est, qui non claudit locus: et nusquam tamen non est, qui non excludit locus. Alia plures dabis 1° eadem disputatione 6. n. 79. Fuse ac subtiliter uniuersat Anselmus in Monologio caput 21 cui titulus: quomodo sit in omni, et in nullo loco.

932 Quaeres iterum, an Deus sit in spatiis imaginariis? Supponunt omnes, Deum ratione suae immensitatis esse essentialiter determinatum ad hoc, ut si existat spatium reale quantumcumque illud sit, illi Deus absque ulla sui mutatione, quia Deo prorsus repugnat, sit intime praesens. Patet: supra subsidio. Quaestio igitur est, an Deus non solum quasi in actu primo, sed in actu secundo, sive actualiter existat intra illa spatia, quae imaginaria dicuntur? Longum pro utraque parte catalogum texit Suarez hac disputatione 6. n. 88. et sequentibus. Quaestio haec, quam magno animo utrimque agitari video, tota fere est de modo loquendi, utique ut nunc censeo, quam olim censui in 9º pro Scotistis libro de spatio imaginario dissero, et nunc duplici ego exsequor.

933 Primo: absolute et proprie loquendo Deus non est in spatiis imaginariis. Patet: nam absolute et proprie loquendo unum essentialiter tantum intra densitatem unius est alterius, quorum utrumque sit aliquid actu realiter existens; sed spatium imaginarium non est aliquid actu realiter existens: absolute enim nihil omnino est: ergo absolute et proprie loquendo Deus non est in spatio imaginario. Confirmatur ex Angelico D. in 1 dist. 37. quaestione 1. art. 3. dicente: unumquodque quod est aliquid, aliud oportet esse, quia in nihilo nihil omnino est.

934 Secundo ergo immensitas Dei actu est completiva, quantum est ex se, idest habet in ordine ad illum, ut fundet indistantiam seu respectum cuiuslibet ubicationis casuque ubicatio creata producatur. Explicatur: Deus ratione immensitatis suae ex se habet ut habeat rationem formaliter actualiter completivi ex parte Dei, fundantis indistantiam a qualibet ubicatione possibili quantumvis magna, et quantumvis parva sit, quare quaelibet si producatur, Deus absque ulla erit intime et penetrative praesens, quin adsit ulla determinatio denuo. Hinc neque Deus moveat, aut mutet intrinsece sibi; si totum ens creatum destrueret, Deus non esset absque intus, neque absque positive indistans ab aliis, sed esset intrinsece immotus, et immutatus maneret, fundans completive quantum est ex se indistantiam a qualibet ubicatione possibili casuque existat. In hoc sensu non pro me tibi dicere licebit, Deum esse in spatiis imaginariis: ut enim in praedicto sensu nihil aliud est, quam Deus ita ratione suae immensitatis existere in spatiis imaginariis in infinitum, quaqua versus diffusa realia essent, si quae actu realiter existens

Deus absque illo intime et penetrative praesens per suam substantiam esse datur absque ulla sui mutatione, quod erat probandum.

435 Secunda. Sic nostra ergo supposito perspicuitate praecedentis conc. de immensitate per secunda earum Deus cuilibet reali spatio essentialiter et penetrative praesens per suam substantiam: sed si aliquod spatium reale produceret, ubicumque illud produceret Deus non fieret illi intime et penetrative praesens, praeter sui mutationem, quae Dei perfectioni repugnat: ergo Deus ratione suae immensitatis ita se habet, ut actu, et completus quantum est esse. Fundatur indubitanter a quolibet reali spatio sive sit quod aliquod ex ea Dei requirit, ut sit intime, et penetrative praesens cuilibet reali spatio, ubicumque illud produceret.

436 Probatur denique Sic nostra secunda PP. testimoniis, quibus dicunt Deum antequam mundum crearet, nullibi fuisse, et nunc extra mundum nullibi esse, praeter quam in se ipso, suam immensitate. Plura sunt mihi collecta Vasquez tom. 1 in 1a partis disp. 29 capitulo 2. Quorum unum desumo, alterum Bernardi. Tertullianus alterum. In lib. 5 de Considera. sic ait: non est quod quaeras ultra, ubi erat: praeter ipsum nihil erat: ergo in ipso erat. Deus lib. contra Praxeam cap. 5. ait: ante omnia Deus erat solus et ipse sibi et mundus, et locus, et omnia. Cetera mihi loquitur August. in psal. 122. et saepe alibi. Eundem eorum sensum loquendi modum imitati sunt veteres Scholastici, quorum multos allegat ibidem Vasquez. Quibus etiam refert Caribusianum dicentem, nudum esse quaestionem interrogare, ubi nam Deus esset, antequam mundum crearet? recitantis quod antiqua illa dicit, nescio cuius carmina: dum ubicumque esset, cum praeter eum nihil esset? tunc ubi nunc, in se quoniam sibi sufficit ipse. Et ratio horum est, quod ante mundi creationem praeter Deum nihil erat, sicut nunc extra mundum nihil est: qua est ratio hac nostra. Ex Tertullian. [illegible] Deus ab aeterno in se ipso per suam immensitatem, et per secundum de ... [illegible] in ipso [illegible] tra caelum, ita ut si aliquid extra caelum ab eo produceretur, Deus absque ulla mutatione esset illi intime, et penetrative praesens. Nec video aliquid ullius momenti, quod nobis obiectari possit, et quod non possit a quovis et dictis dissolvi facile.

# Caput II.

## De Æternitate Dei.

437 Deus esse æternus esse, atque adeo neque principium aliquod habuisse neque finem aliquod habiturum, ergo eius de fide est: id enim passim testantur sacræ litteræ, ex quibus plura testimonia suppeditat Suar. tom. 1. tract. 1. l. disputatione 9. n. 2. ) statuitque ex definitione Lateran. Concilij cap. firmiter allegat. n. 402. cuius veritatem naturali ratione demonstrans deducitur. Tom. eadem disputatione 9. â. n. 5. ex ratione entis a se, atque excludens ty ac infinitatis Dei â. n. 421. ty eiusdem ipsius perfectionis â. n. 159. nos per hac certissimam veritatem facile deduces.

438 Æternitas igitur Dei sumpta â Boetio lib. 1. de consolat. definitur: interminabilis vitæ tota simul et perfecta possessio. quam definitionem in plausu scholastici nos amplectimur. Dicitur possessio, ad significandum esse durationem quandam firmam et stabilem, nec enim Deus in se ipso stabilior, et necessario possidet totum suum esse. Dicitur tota simul, ut excludant partes successionis, quas habent durationes creatæ. Additur perfecta, ut excludant imperfectiones nos durationis, et possessionum creaturarum. Dicitur vitæ: quia in entibus enim durationis est vivere, sicut desinere est mori. Additur denique interminabilis: vita enim hac eiusque duratio nullum terminum habere potest, quia neque principium, neque finem potest habere. Unde Dei æternitas est omnino indivisibilis, ita ut in quolibet instante temporis tota æternitas durat extrinsece existat, et formali successione et divisibili parte: est enim idem fixe Dei semper tota simul, successione carens, est in instanti duratio: quæ coexistit pluribus, imo infinitis durationibus successive fluentibus.

439 Quæres: an Dei æternitas sit realis duratio? negamus Aureolus; affirmant tamen Theologi; quæstio dubia est: si enim ipsa duratio solum dicit permanentiam in esse, sine corporibus nullo prius impugnatio innuitur?

et ipsa sit contra aeternitas dicit durans. Sicut ergo durans non aliquo, quod finitum successive fluens est, certum est Dei aeternitatem non esse durans. Quaeres iterum: an Deus extiterit tempore imaginario et aeternitate ante mundum? Alii: quaestio haec est inanis academica est, ac nulla dicta est quaestio circa etiam in spatio imaginario.

44º Nobis igitur in hac praelectionis nostrae meta opportune veniunt usurpanda Cyrilli Hierosolymitani verba, Catechesi 6a dicentis: "In quibus oportet de Deo: soli enim illi nota sunt; sed quae capere potest humana natura, et quanta nostra infirmitas potest sufferre: neque enim quid sit Deus exponimus, sed ut quid exacte de ipso nescimus, ingenue profiteamur: nam in iis, quae de Deo dicuntur, haec magna scientia est suam ignorantiam fateri." Haec ergo Cyrillus, et ego hucusque. Claudit quae scriptus est hac praelectione de essentia et attributis Dei O. M. in aliis verbis, quibus gloriis Principis D. Pius (Cricuius et Congregationis eius D. Pauli mandatis privilegiis versamur) Canticum sequens claudit: ipsi gloria, et nunc, et in diem aeternitatis. Amen

# DIE XXVIII IVNIJ ANNO DNI MDCXCV.

# FINIS CORONAT OPUS

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